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THE

CHURCH OF GOD

AS AN

Essential Element of the Gospel,

AND

THE IDEA, STRUCTURE, AND FUNCTIONS THEREOF.

A DISCOURSE IN FOUR PARTS.

BY

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WITH AN APPENDIX,

CONTAINING THE MORE IMPORTANT SYMBOLS OF PRESBYTERIAN
CHURCH GOVERNMENT, HISTORICALLY ARRANGED
AND ILLUSTRATED.

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P R E F A C E.

THE author of the following discourse on the Church was requested, by the Board of Directors of the Danville Theological Seminary, to publish an Inaugural Discourse, on this same general subject, delivered before that body during the sessions of the General Assembly at Lexington, Ky., in May, 1857.

It occurred to him, however, that, in the present state of the Church question, he might, with some additional labor, render a more practical service to students and other inquirers on the subject, by preparing a brief, suggestive outline of the doctrine of the Church, as presented in the inaugural discourse; accompanied by the more important utterances of the Presbyterian Church since the Reformation, concerning the Church and its government. In this way students are furnished with the means of testing the correctness of the outline, and, at the same time, of rightly interpreting the received standards of our Church, and tracing the development of the present standards from the earliest symbols of Presbyterian Church government by the Scotch fathers.

That the general doctrines of the following dis-

course are no novelties will be manifest from a comparison of the discourse itself with the Appendix which accompanies it. Save in so far as concerns the relation of the civil to the ecclesiastical power, the author is not aware of any substantial difference between his views and those of the Appendix. Nor is there any important difference in the form of stating the doctrines, beyond the attempt made in this outline to exhibit the logical relations of the several parts of the doctrine of the Church to its great central truth, and of the whole to the Calvinistic theory of theology.

Whether the outline of the doctrine of the Church here presented shall prove of any practical value or not, no one need be informed of the practical value of the republications in the Appendix,—especially no one who has had occasion to refer to these early symbols of Presbyterianism, and thereby has been led to know something of the difficulties of procuring them. For some cause or other, they seem to have gone out of print, or at least are to be obtained with great difficulty in this country and even in Scotland. The “Schort Somme” of the first “Buik of Discipline” is published here as exhibiting the first conception of the Scotch Reformers. As a clear and profound statement of the great principles of Church government, the Second Book of Discipline is unsurpassed, perhaps, in any language.

The letter of Robert Baillie, the "notes of proceeding" by Gillespie, and the "votes passed in the Westminster Assembly concerning discipline and government," are intended to serve the double purpose of exhibiting the process of transition from the Second Book of Discipline to the Westminster Form of Government, and, at the same time, the process also by which the present standards of Presbyterian Church government were worked out from the Scriptures, and that in the face of an opposition, illustrious for its learning and ability, contesting the ground step by step.

That the time is fully come for an earnest inculcation of the truth concerning the Church of God, no intelligent Presbyterian can doubt. To say nothing either of the increased activity and zeal of the advocates of an anti-evangelical Churchism on the one hand, or of the prevalence of an anti-ecclesiastical evangelicalism on the other, it is sufficient to reflect that the very growth of the Presbyterian Church must speedily bring on the issue of either a fuller, clearer, and more general apprehension of the distinguishing principles of our Church order, or a dissolution of the body itself. During the day of small things, one mind, or, at most, a few individual minds of great character and influence, well established in these principles, may have been able to preserve the unity and guide the progress of the

body. But the Presbyterian Church is rapidly becoming too vast in its extent, and too manifold in its interests, for the grasp and reach of any one mind, however gifted. Nothing but the inherent truthfulness and power of the system itself, and that truthfulness clearly perceived and intelligently acted upon by the general mass of those called to administer the affairs of the Church, can guarantee its permanence and further progress. Not only this consideration calls for special attention to the subject, but the still more important consideration, that if the Church of God be the divinely-ordained institute, through which the Holy Ghost shall call, gather, and edify his elect people, then it is vital to the great end of the Church that the divinely-appointed agency shall be clearly understood and reverently administered by the entire body of those who are called of God to the ministry thereof.

A period of illness during that portion of the last vacation allotted to the preparation of these pages for the press, together with the difficulty of procuring and editing the articles in the Appendix, has delayed the publication till now. And even now, being prepared under a press of official duty and of private cares, it must needs go forth with but too many marks of haste upon it. With no prospect, however, of greater leisure in the future, such as it is, it is sent forth with the earnest prayer that the

Great Head of the Church may honor it, as the means, in some humble measure, of exciting the attention and directing the way of our young ministry to the great doctrine of the Church of God. If the principles suggested in this outline be really truths at all, then they are vital truths. And just in proportion as their pervading power shall be felt by the office-bearers of the Church shall they impart a higher degree of earnestness and spirituality to all that pertains to the administration of the affairs of Christ's kingdom.



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GLOSSARY.

THOUGH the First and Second Books of Discipline are written in the classical English of the sixteenth century and contain few words peculiar to the Scottish dialect, yet they have descended to us so changed in spelling that a few directions to the reader may in some cases be useful. 1. There being no *w* in the alphabet then, where *qu* occurs at the beginning of words pronounce it as *w*. Thus, *quhilk*, whilk; *quhom*, whom. 2. Words beginning *z* pronounce *y*, as *zeiris*, years. 3. The plural is here formed by adding *is* to the singular: the *i* is now omitted. The possessive is also formed by adding *is*, of which we now omit the *i*, but indicate the elision by an apostrophe. We add a few words, which seem to us to be the most difficult.

Ainis.....	Once.
Alanerly.....	Alone, only.
Ane or mae.....	One or more.
Aneuch.....	Enough.
Beand.....	Being.
Biggings.....	Buildings.
Bruik.....	Enjoy.
Buirdit.....	Boarded.
Cors-present.....	An offering of the best beast belonging to a person deceased to the parish priest.
Consumit.....	Consumed.
Cuir.....	Care, cure.
Dotit.....	Given, donated.
Exemit.....	Exempt.
Eschewit.....	Avoided.
Fewes and tacks.....	Feudal tenures and leases.
For sa meikle.....	Forasmuch.
Foundations.....	Donations or legacies for the support of some institution.
Ganging.....	Going.

Geif or gif.....	Give, or if.
Helsome.....	Wholesome.
Hip.....	Hop.
Hoip.....	Hope.
Ingyre.....	To wheel into; intrude.
Intromet.....	Intermeddle.
A landwart.....	In the country.
Ladie.....	The Virgin Mary.
Lowsing.....	Loosing.
Leveris.....	Livers.
Man.....	Must.
Mortifications.....	Things bequeathed by the dead.
Noch	No.
None.....	Noon.
Oblishit.....	Obligated.
Paip.....	Pope.
Privie.....	Private.
Preseryves.....	Prescribes.
Quhilk.....	Which.
Quhom.....	Whom.
Rewl.....	Rule.
Sanctis.....	Saints.
Spulzeit.....	Spoiled.
Taken.....	Token.
Teinds.....	Tythes or rents due for ecclesiastical purposes.
Travelling.....	Labouring.
Voce.....	Voice.
Wechtie.....	Weighty.
Zeiris.....	Years.
Zit.....	Yet.

THE CHURCH OF GOD

AN ESSENTIAL ELEMENT OF THE GOSPEL.

INTRODUCTION.

§ 1. Indications of a reawakening in the Presbyterian Church in the United States to the importance of the doctrine of the Church. § 2. Like indications, from the general law of development, in the history of the Church at large. § 3. Also, from the peculiar zeal, in this age, of the devotees of false theories of the Church. § 4. General fourfold division of the subject.

It is a significant fact that, for the second time within as many years, the representatives of the General Assembly and of the whole Church should have met to inaugurate, in a second of the three theological schools of the General Assembly, a teacher charged exclusively with the work of training the rising ministry to scriptural views of the nature, the functions, the organization and administration of the Church of God. It is well known that such an arrangement of the departments in our theological schools is but recent among us. What is called the department of Church-government and pastoral theo-

logy has hitherto been distributed among other departments of the course, as though no adequate conception had been formed of the essential unity of its several parts. And thus, overshadowed by a connection with other more prominent subjects and made to occupy a secondary position, the estimate of its relative importance has generally corresponded with its position in the scheme of study. As a necessary consequence, the instruction in this branch of sacred science has been confined to a few details touching the nature and grounds of Presbyterianism, the errors of the more popular forms of Church-government to which it stands opposed, and a few of the more obvious duties of the pastoral office. May not this change of the scheme of theological study be taken, therefore, as an indication of a re-awakening of the Church in this day to some profounder consciousness of those great truths which signalized the martyr-age of our mother-Church of Scotland, and especially the truth that a divinely-constituted Church on earth is a fundamental fact of the revealed counsels of God? If, as has so often been said, *words* are *things*, not less truly *things* are *words*,—often great, eloquent words, transcending any power of articulate speech. Such a *word* is this thing,—the Church, through her representatives, reaffirming at Danville, as her deliberate and growing conviction,

her first utterance at Princeton two years since, that the great doctrines relating to the Church ought to be brought prominently forward, as constituting a distinct department of sacred science, as deserving the undivided attention of one teacher in four, and one-fourth of the time and attention of her young men in training for the ministry.

And this indication is the more significant when considered not in itself singly, but in connection with all the tendencies of the Church for twenty years past. Thus considered, it cannot but be regarded as an evidence of the progressive advance in the Church toward a clearer apprehension of the importance of the truth concerning the Church as Christ's own appointed instrumentality, of which even the indistinct and partial apprehension were sufficient to effect her wonderful deliverance twenty years since.

§ 2. It is the striking observation of a modern German thinker—after arranging the entire cycle of sacred knowledge into the four categories (1) Theology, the science of God, (2) Anthropology, the science of man as related to God, (3) Soterology, the science of salvation, and (4) Ecclesiology, the science of the Church of God—that the history of the Church since the apostles seems to have been a development in succession of each of these four in their order. The first of these had its full development during

the controversies concerning the nature of the Godhead which closed with the labours of Athanasius; the second, during the Pelagian controversy closing with the labours of Augustine. Next, after a thousand years of repose and silence in the Church, was developed the third, (Soterology,) through the labours of Luther and Calvin, proclaiming salvation as by grace through faith; leaving the fourth, Ecclesiology, yet to be developed. Do not the providences of God toward the American Church in freeing her from the civil domination which, by violence or seduction, silenced the martyr-voice of her Scotch mother when she would testify for Christ's crown and covenant, and in placing the Church here in a position (for the first time, perhaps, since the apostles) to actualize fully and without hindrance her true nature and functions as a spiritual commonwealth,—do not all seem to indicate that the time has fully come for the final development of the visible Church as a governmental power on earth, yet a kingdom not of this world,* a people not reckoned among the nations?†

§ 3. Not the least remarkable of the indications of a general awakening of Protestantism to a reconsideration and more perfect development

* John xviii. 36.

† Num. xxiii. 9.

of the doctrine of the Church is the prevalent movement in a portion of modern Protestantism which seems to be rekindling the zeal of errorists in behalf of corrupt systems of ecclesiology,—and these among even the most preposterous and those most thoroughly exploded by the fathers of the Reformation. The overruling providence of God seems to be permitting Antichrist to utter great swelling words of vanity and to defy the armies of the living God, as if to the very end that the laggard spirit of his evangelical people may be aroused once more to set up the true banner of the Church against the enemy coming in like a flood.

Is it too much to hope that the recent prominence given to this branch of sacred science in our schools for the training of the ministry may be the actual setting up of that banner?—that all this is indicative of a movement of the Holy Spirit upon the mind of the Church, awakening her to teach more earnestly and act more vigorously in accordance with her glorious posture and the leadings of Divine Providence?

§ 4. The present would seem, therefore, to be an eminently proper occasion for some discussion of the fundamental principles upon which a science of the Church must be established. And all the indications of the present temper and spirit

of the Church would seem to be favourable for a hearing on such a subject. It is the purpose of this discourse to exhibit briefly that conception of the Church of God and of its relation to the revealed purpose of redemption, out of which springs the idea of a positive science of the Church, as a distinct and fundamental branch of revealed knowledge. Of this general subject there are two comprehensive branches;—the one, concerning the idea of the Church in itself, and as related to the theology of redemption in general;—the other, the relation to the idea of the Church thus settled, of what is revealed concerning the government of the spiritual commonwealth, and the ordinances thereof.

But the whole subject will, perhaps, have its briefest, clearest, and, at the same time, most exhaustive illustration, by an analysis thereof, and a consideration in their order of the following four parts:—

1. The relation of the idea of the Church to the plan of redemption ideally in the eternal purpose of God.

2. The relation of the idea of the Church to the mode and structure and the subject-matter of the revelation of the Divine purpose in the Scriptures.

3. The relation to the idea of the Church thus

obtained of the principles of spiritual government as set forth in the Scriptures.

4. The relation to the idea of the Church of the ordinances of worship and the agencies appointed to the Church, according to the Scriptures.

PART I.

OF THE RELATION OF THE IDEA OF THE CHURCH TO THE PLAN OF REDEMPTION IDEALLY IN THE ETERNAL PURPOSE OF GOD.

§ 1. Some intimate relation between the theory of the Church and Theology proper is naturally suggested by the uniform connection, as matter of fact, between peculiar views in theology and corresponding views of the Church. § 2. A similar intimacy of relation is suggested by the general tenor of Scripture. § 3. The prejudice against these higher and wider views of the subject, as transcendental, is unreasonable. § 4. The four theories of theology,—Papal, Zuinglian, Lutheran, and Calvinistic. § 5. Of the Calvinistic theory of theology the Eternal Purpose of God is the central truth, and modifies the view of all other divine truth. § 6. This view naturally suggests a like central truth in Ecclesiology: such central truth is found in the *mode* of the Eternal Purpose,—viz.: to save sinners not merely as *individuals*, but as constituting an *elect body*, of which the Mediator shall be the Head. § 7. An elementary idea of the Church, and entering into every form of the definition of it, is this ideal body of the Eternal Covenant. § 8. The Church, as actual and visible, is primarily the development of this ideal. § 9. This statement is not exclusive of the idea of the actual Church, as a means of manifesting to men the peculiar mode of the purpose to save an elect body, or as an institute for the accomplishment of the purpose of grace in the calling, gathering and edifying of the elect.

§ 1. THAT the question of the Church has an intimate relation to the general scheme of Redemption, and therefore to Theology proper, would naturally be inferred from the fact that so uni-

formly in ecclesiastical history a particular theory of theology is found connected with a particular theory of the Church. Making all due allowance for exceptions arising out of the inconsistencies of individual minds, as a general rule, it is found true that bodies of men (always more consistent, and more apt to be governed by the necessities of an inexorable logic, than individual minds) if holding any special views in theology, have corresponding views, right or wrong, of the idea and nature of the Church; and, *vice versa*, if peculiar views of the Church, then also corresponding views of theology. Thus, a Rationalistic theology is most commonly found in connection with an Erastian or an Independent theory of the Church. On the other hand, a Prelatical theory of the Church almost uniformly stands in connection with a theology of mere sacramentalism. A Calvinistic theology seldom remains long incorrupt except as held in connection with a Presbyterian theory of the Church. Such facts, whatever be the explanation of them, seem to indicate at least so much connection between theories of theology and theories of the Church as to suggest an examination into the ideal relation between them, preliminary to a right understanding of the structure of the Church.

§ 2. Considering, moreover, the relation suggested everywhere in the Scriptures between the

Church of God and the great scheme of Redemption, it would seem to be the natural order of thought to begin the study of the doctrine concerning the Church with an endeavour to ascertain its position in the general scheme of salvation of which it forms a constituent part. And when it is considered how immense is the power of a great central idea, once truly fixed in its relations, in aiding to evolve the details of a complex system of thought,—when it is considered, furthermore, that in no other system of thought is this power of a central idea so great as in that revealed system which is in itself the evolving of one great idea that lay in the Divine Mind from eternity,—there can no longer be any doubt as to the reasonableness and propriety of this method of developing the theory of the Church.

§ 3. There is a current prejudice, indeed, against any such reasoning, as transcendental and beyond the sphere of practical thought. It must not be forgotten, however, that by celestial observations only can safe and practical terrestrial charts be constructed. And whilst the mariner may indeed learn to find his way over the ocean by his chart, as men learn a trade, yet, in order to any true and intelligent guidance by the chart, scientific observation, to determine the relations of the earth to bodies in the heavens, becomes a prime necessity, and in the highest sense is practical knowledge.

So in every department of revealed knowledge, they alone shall succeed in obtaining adequate conceptions of the significance of the several parts thereof, and the highest practical knowledge of the whole, who, under the guidance of the Holy Spirit, shall have studied the "pattern in the heavens," as it existed in the mind of the Infinite Author of salvation.

§4. Since the Reformation, four chief theories, and these inclusive of all other theories of revealed theology, have had currency in Christendom,—the Papal, the Zuinglian, the Lutheran, and the Calvinistic. Of these the first named is the original error against which the last three may be regarded as successive forms of just protest. All three of these protests are true in their general idea intrinsically, and successful in developing the chief truths of the gospel, but with widely-different degrees of clearness and completeness, and with still more widely-different degrees of success in preserving pure and incorrupt the doctrines of grace. Recurring again to the analogy just employed, these four theories may not unaptly be compared, as to their relative value, with the four different theories of the visible universe which have in different ages had currency in the world. The Papal theory of theology, like the ancient mythological theory of the universe, scarce pretended to have any foundation other than in

mere human fancies and its general prevalence among men. And just as the Ptolemaic, the Copernican, and the still more modern theory of the *Mécanique Céleste*, are successive protests against the mere prejudices and dreams of men; yea, just as by each of them the fundamental facts of the *Cosmos* had in some sort their explanation, but with different degrees of consistency, clearness and beauty, so with the three Protestant theories of theology. The Zuinglian, taking as the central principle of its structure the truth that the word of God alone can be any authoritative rule to the conscience, developed from that point a true, in opposition to a counterfeit gospel; yet a gospel too easily perverted by reason of its tendency to exalt the rational man of earth into a centre of the spiritual system, or at least, from its narrowness of view, to obscure the higher truths of the scheme of Redemption. The Lutheran theory, taking as its central principle the justification of the sinner by grace alone through faith, after the fashion of Copernicus, exhibited Jesus Christ, the Sun of righteousness, as the real centre, to whom the rational man of earth, with all that concerns him, is attracted, and around whom he revolves. Calvin, whilst perceiving that the central truths of both Zuingle and Luther were indeed great truths, yet, with the still wider vision of La Place and the moderns, beheld not

only the rational man revolving around the mediatorial Sun of righteousness as his true centre, but also that man and his Central Sun revolved again around a still profounder centre, even the Eternal Purpose of God, fixed in the counsels of eternity before the world began. Such, generally, is the relative position to the others of that remarkable theory of theology which, however men have cavilled at, they must be constrained to admit both its singular accordance with the very language, and its logical development and elucidation of all the great facts, of revelation.

§ 5. Of this system of theology the eternal purpose of God is, ideally, the great central truth. All that has transpired under the reign of grace and under the administration of Providence, since the world began, is conceived of as simply the gradual manifestation in time of the purpose formed from eternity.* The revelation which God has made of himself in his word is but the record of the execution of his Eternal Decree, and the publication to the world in time of the proceedings had in the counsels of eternity. The revelation of Himself experimentally to the souls of his people is but the manifestation of the love wherewith he loved them before the world began. Every syllable of truth revealed in the

* Eph. i. 4-12, iii. 9-11; Rom. viii. 28-33; John xvii. 2-5.

Scriptures is conceived of as having its significance and its importance determined by its relation to the purpose previously existing in the Divine Mind; so that the doctrine of the Decree and Predestination of God is not so much *a* doctrine of Calvinism—one distinct truth in a system of truth—as a mode of conceiving and setting forth all the doctrines which make up revealed theology.

§ 6. Now, pursuing the hint already suggested touching the connection between the system of theology and the idea of the Church, and taking this theory of Calvin as correct, a sure and reliable central point will be found for the doctrine of the Church, likewise, in the eternal purpose of God. For the fundamental idea of the Church as a separate and distinct portion of the human race is found in the peculiar *mode* of that purpose itself. It is set forth as a distinguishing feature of the purpose of redemption, that it is to save not merely myriads of men as *individual men*, but myriads of sinners, as composing a Mediatorial body, of which the Mediator shall be the head;* a Mediatorial Kingdom, whose government shall be upon His shoulder† forever; a Church, the Lamb's Bride, of which He shall be the Husband;‡ a bride whose beautiful portrait was graven upon

* Col. i. 18–20.

† Isa. ix. 6, 7.

‡ Eph. v. 20.

the palms of his hands, and whose walls were continually before him,* when in the counsels of eternity he undertook her redemption.

The mission of Messiah, undertaken in the covenant of eternity, was not merely that of a teaching Prophet and an atoning Priest, but of a ruling King as well. His work was not to enunciate simply a doctrine concerning God and man's relations to God, as some Socrates, for the founding of a school; nor even merely to atone for sinners as a ministering priest at the altar: it was, as the result of all, and the reward of all, to found a *community*, to organize a *government*, and administer therein as a perpetual *king*.

It will be perceived, therefore, that the primary and fundamental conception of the Church of God has its germinal source far back in the purpose of God, and that the Church naturally and necessarily grows out of the very form and mode of the scheme of redemption for sinners, as it lay in the Infinite Mind. As the purpose was to redeem not only elect sinners, but a body of elect sinners,—an organic body with all its parts related to each other, and the Mediator himself the head thereof,—it is manifest that in that purpose is involved ideally the Church as an elect portion of the race under the Headship of the Messiah, and distinct

* Isa. xlix. 16.

from another and reprobate portion of the human family.

§ 7. The elementary conception of the Church, therefore, and that conception of it which must be presupposed and enter into every definition of the Church, is of that elect body of men which was contemplated in the covenant of redemption, as constituting the mediatorial kingdom of Christ, and for the sake of which body he undertook the work of salvation. Other elements, as we shall see, must necessarily enter into the definition as this *ideal* of the purpose of God becomes *actual* in the external manifestation of the purpose in time; but this element must obviously be found involved in any and every form which the notion of the Church, as actual and external, can take. In this view of the case is found the reason for the fact that a Calvinistic theology cannot long retain its integrity and purity save in connection with a Calvinistic ecclesiology, and for the more general fact, already referred to, of the intimate connection between a wrong theology and wrong views of the Church.

§ 8. As the general ideal purpose of God becomes actual and revealed in time, so every part of the purpose has its corresponding actual external manifestation. The Mediator of the ideal eternal covenant becomes the Jehovah, in various forms manifesting himself to men; the Angel of the

covenant, not only the ideal covenant of redemption, but of the actual covenant of grace, in its successive renewals and various forms; the King of Zion; the Word, speaking at sundry times and in divers manners to the fathers, and in the last time becoming incarnate to finish the atonement for sin; the ascended Son of Man, that hath the seven Spirits of God, to send forth the Holy Spirit, as his Vicar, to carry on the work of redemption on earth till he shall return a second time in glory.

So in like manner the ideal *eklektoi* of the covenant of redemption become the actual *kletoi* (called ones) of the manifested purpose in time. Inasmuch as they are called by an external *klesis* of the word, they are gathered in successive generations to constitute the external *ekklesia* on earth. In as far as they are called also by the internal *klesis* of the Spirit, they are gathered to constitute the invisible *ekklesia*, the full and complete actual of the eternal ideal. For whilst, indeed, the effectual call of the Spirit can alone fulfil the promise of the eternal covenant to Messiah, yet, as that call is externally through the word and the visible ordinances, the very process of calling and preparing the elect of God creates the visible Church in the very image of the invisible. And it is in this visible body that the Mediator carries on his administration, works by his Spirit, gives

laws and ordinances for the present and exceeding great and precious promises of that which is to come; and through this body carries on his purposes of mercy toward a world lying in wickedness.

§ 9. This statement concerning the actual and visible Church as the development of the ideal elect body of the covenant of redemption is by no means exclusive of all other aspects of the Church in the gospel scheme. From what will be shown hereafter, it will appear that the visible Church is an important, if not a necessary, means of revealing to men the whole counsel of God; and that, for aught we know, such is the constitution of the human mind that by no other method could have been communicated to human intelligence that peculiar feature of the purpose of God which contemplates the redeemed not as individuals merely, but as the mediatorial body of the Redeemer. It will appear, also, that, in another view, the Church is an indispensable means of accomplishing the great purpose of his love to his chosen people, as an institute for the calling, training, and edifying the elect. What is intended in the foregoing view is to exhibit the external Church in time as, primarily in the logical order of thought, the development of the ideal body of the covenant of redemption. Contemplated as a part of the process of manifesting to men the purpose of God to gather an elect people, the

Church is a means through which God makes known his counsel. Contemplated as to its immediate end, the Church is a divinely-appointed institute, by which and through which to accomplish his purpose in the calling and edification of his elect. But both these views, however important and essential, are, logically speaking, secondary and incidental to the idea of the Church actual on earth as the development of the Church ideal,—“the pattern in the heavens.”

PART II.

THE RELATION OF THE IDEA OF THE CHURCH TO THE
MANIFESTATION OF THE ETERNAL PURPOSE OF GOD AS
RECORDED IN THE SCRIPTURES.

§ 1. The foregoing view of the idea of the Church in relation to the purpose of God is confirmed by the revelation of that purpose in Scripture. § 2. In the first place, by the mode of making the revelation through a series of covenants. § 3. Importance of the doctrine of the covenants, especially in constructing a true ecclesiology. § 4. Pre-eminence given in Scripture to the covenant with Abraham. § 5. The Abrahamic covenant holds forth the Church visible as not only a development of the ideal body of the eternal covenant, but also as an institute for the calling and redemption of the elect, by way of means for the accomplishment of the divine purpose. § 6. As all other covenants, so this gives prominence to the principle that the children of parties to the covenant have a birthright to its privileges. § 7. This argument assumes the spiritual significancy of all these covenants; the contrary supposition is inconsistent with the divine inspiration of Scripture. § 8. The argument cumulates again when reference is made to the general character of the subject-matter of Scripture. § 9. Is still further confirmed in that by this view the wonderful unity of Scripture is manifested. § 10. Still further in that it exhibits most clearly the unity of the plan of salvation as held forth in all ages. § 11. And also the unity of the faith which is unto salvation as exercised in every age of the Church. § 12. Still further in that, with this view as a key to their interpretation, the Scriptures exhibit the Church as substantially the same in all ages, and under the same administration of the mediatorial King. § 13. And also the Church visible in every age as under the same general form of external government,—viz., of the elders, (*πρεσβύτεροι*.) § 14. It is a further confirmation of the argument

that, in conformity with all the foregoing facts, the Scriptures represent all revelations, covenants, ordinances, and promises of God as given to the Church as such, and not to the race at large as such. § 15. General results of this argument: first, the germinal idea of the Church visible is the elect body of the covenant of redemption; second, the external Church is a necessary result of the manifestation in time of God's purpose; third, the mode of the revelation of the purpose is in precise accordance with the conception of the relation between the ideal and the actual Church; fourth, the visible Church is essentially the same in all ages, however it may vary in degrees of light and purity and in ordinances and modes of worship; fifth, the proper definition of the Church as a complex idea must not only enumerate the elementary ideas thereof, but these in their logical order of arrangement also. Variations in the extent of meaning in which the word "Church" is taken. § 16. These general views coincide with the definition of the Church as an article of Calvinistic theology, in the 25th chapter of the Westminster Confession. § 17. Necessity of the previous argument touching the idea of the Church as preliminary to the right interpretation of what the Scriptures teach concerning the government and ordinances of worship of the Church.

§ 1. THAT the general view of the intimate relation of the idea of the Church to the purpose of redemption, and thus to theology proper, exhibited in Part I. of this discourse, is no mere theoretic conjecture, will be made manifest if we now proceed further to an examination of the question in how far this general view of the subject is confirmed by the Scripture account of the mode in which the eternal purpose of God was manifested in time, and in how far also it is confirmed by the specific teaching of the Scriptures concerning the outworking of the plan of redemp-

tion. It is plain that, if the Scriptures themselves are but the record of the manifestation of God's eternal purpose, then the preceding theory of the Church may easily be tested by a comparison of its fundamental points with the Scriptures. If the theory be unsound, nothing but confusion can follow from the attempt to interpret the revelation of the scheme of redemption by it. If, on the contrary, it be true, then it will be found to furnish a clue by which the great truths of Scripture concerning the work of redemption may be developed from the record in unity, clearness and simplicity. Accordingly, it will be found that in the light of the view presented in Part I. the Scriptures exhibit a wonderful unity of idea, and singular consistency and harmony, from the first to the last revelation. It is proposed now to consider the relation of the idea of the Church to the Scriptures in a general twofold aspect: first, as regards the mode of revealing the divine purpose, and, consequently, the peculiar structure of the Scriptures; and secondly, as regards the subject-matter of Scripture in detail.

§ 2. It cannot fail to attract the attention of the thoughtful student, on the first opening of the Bible, that there is something remarkable in the mode by which God here undertakes to communicate with men, from which flow the peculiarities of form and structure which the revelation of

God assumes in the Scriptures. The mode of this communication is through *successive covenants*, each one a larger development of all the preceding. It might readily be shown that this fact involves of necessity the idea of a distinct body of people with whom, as contracting parties with God, the covenants are made. It is sufficient, however, here to observe that the chief peculiarity of Holy Scripture in its structure, and that which furnishes the grand key to its interpretation, is this fact,—that the contents thereof, though given at sundry times and in divers manners through thousands of years, may all be referred to three categories. 1. Covenants, with the accompanying series of revelations given in connection with the making of the covenants. 2. Historic providences, to prepare the way for, and furnish the human mind with ideas to enable it to comprehend the significance of, these covenants and their accompanying revelation;—or perhaps better expressed as laying a platform in the human mind on which to construct the idea of a covenant-revelation. 3. Historic dealings and inspirations for the further elucidation and exposition of these covenants. Thus (to illustrate this general statement) the historic transactions connected with the fall of man are preparatory and essential to a comprehension by man of the covenant and revelation of grace. The subse-

quent history further elucidates this, and prepares the necessary groundwork in the human mind for the covenant and revelations through Noah. The subsequent events again illustrate this, and prepare the way for the covenant with Abraham and its revelations concerning a land of promise to the pilgrim, and a seed of promise to one called out from kindred and country. The subsequent events illustrate—by a progressive fulfilment of the promise—and prepare the way for the covenant with this promised seed, as a chosen people, through Moses, and the fuller revelation of Messiah as the Deliverer and Lawgiver of his chosen people. Then, the subsequent events, under Providence, again develop this covenant, by progressive fulfilment, till the accomplishment thereof, as to the land of promise, is effected under David, and thus prepare the way for the last prophetic covenant and revelation of Messiah, as a King in Zion, to rule and bless forever his people. The succeeding providential history, together with the inspirations in the Psalms and the Prophets, are all in elucidation of this covenant, and, as the full and final exposition of all previous dispensations of God and of all previous covenants and revelations, become the grand preparation for the last and highest covenant of the New Testament,—a covenant mediated by the Son of God incarnate, and

henceforth to be ministered by the Spirit till the second coming of Christ.

§ 3. Chiefly from a disregard of this peculiarity of revelation, and of the covenants as the key to it all, have arisen the confusion and errors in theology which have distracted the Church in recent times. To a like disregard of the covenants, perhaps, may be ascribed much of the confusion of ideas which has characterized the ecclesiology of recent times also. For in the very nature of these covenants, with the accompanying revelations and circumstances, must be laid the foundation for any true conception of the Church as an external visible existence on earth. Nay, the idea which underlies all these covenants alike is of a separated portion of the race entering into contract with God. Thus, the very first gospel promise and covenant relates to two seeds of the same race, between whom is an enmity, not naturally, but supernaturally, engendered. "I will put enmity," &c.: thus declaring prophetically, anterior to the existence of any offspring, the existence of a great line of separation in the human family. In the revelation to Noah the line is actually run between one branch and the two other great branches arising from Noah. The covenant with Abraham is specifically with him, as representative and head of a separate society. The covenant made through Moses is with

this society itself, now actually existing. The covenant with David stipulates for a King, who shall rule over this peculiar society as its perpetual head. And when, in the fulness of time, the King manifests himself, it is not claiming directly the headship of the world at large, but of a kingdom not of this world. His mission is to the lost sheep of the house of Israel, and to sit upon the throne of David. Thus, each of the successive covenants in time, manifesting the eternal covenant, follows the pattern in the heavens in holding forth this separated body chosen out of a fallen race.

§ 4. This peculiarity stands forth pre-eminently in the covenant with Abraham,—which covenant itself stands forth pre-eminent in Scripture. For, instead of making most prominent the covenant with Adam and Noah, as the first and second natural fathers of the race, the Scriptures, on the contrary, give tenfold prominence to Abraham and the covenant with Abraham over those with Adam and Noah. Now, the covenant with Abraham, while implying, indeed, all that is involved in the covenant of grace, is specially distinguished in being an ecclesiological covenant. Its provisions all have special relation to a chosen people, as an organized and visible body on earth, through which all nations shall be blessed. And from this era in the history of redemption till the close of

that history, the promise of Messiah, the Victor over Satan, takes the definite form of the Deliverer, Lawgiver, and Ruler of a people; and the promise of a chosen seed, at enmity with the reprobate, takes the definite form of a visible organic body of men. Thus, midway in the great progress of the work of redemption, between the first promise of the gospel and the glorious fulfilment thereof in the Incarnation of the Son of God, stands out this peculiar covenant, organizing the visible body of believers, as visibly separate and apart from the rest of mankind. The Church, as to its component elements, existed, indeed, from the first, and, by virtue of the enmity put between the chosen and the reprobate seeds, existed necessarily in some sense apart; but henceforth, under special covenant, they are visibly and formally set apart to become the special people of Messiah, among whom the covenant of grace shall have its administration.

As in the progress of creation the light is the grand result of the first day, yet midway between the beginning and the end stands, as the great work of the fourth day, the sun, the gathered light, concentrated and organized under a law of nature for the permanent illumination of the earth, so, whilst the elements of the Church began with the call of the first sinner, midway in the progress of the work of redemp-

tion stands the covenant with Abraham, organizing the elements into a visible Church of God, henceforth, under the law of its being, constituted the agent for the diffusion of the divine light to the world. All subsequent covenants are but the confirmation and further elucidation of this. Hence we may readily understand the prominence given to it in the subsequent record of God's revelations. Of these, however, we shall have occasion to speak more fully hereafter.

§ 5. It is a marked peculiarity of the Abrahamic covenant that it brings into view the Church visible, not simply as the external manifestation and development of the ideal mediatorial body of the Redeemer in the eternal covenant, but at the same time, also, as an actual institute for the calling and training of the elect people of God. From this time forward, through the entire revelation, the visible Church is exhibited as a body externally called to the privilege of receiving the oracles of God, and of being specially under the charge of Jehovah as his peculiar nation, the special beneficiary of his promises, and enjoying the special agency of his Holy Spirit. It is no longer limited in extent of numbers to the true *κλητοι*,—the called internally by the Spirit according to the eternal purpose,—but also to the called [*κλητοι*] who are externally called by the word only. It is Jehovah's vineyard, well fenced,

indeed, but oftentimes having vines therein that bring forth wild grapes. It is Jehovah's garden, well cared-for and well tilled, but in which many of the fig-trees may be barren. It is the wheat-field, which the husbandman has carefully sown, yet in which tares grow up with the wheat. It is the great net, as an instrument in the hand of Jehovah for gathering his chosen ones out of the great deeps of a world of sin; but the very operation by which he gathers the good must, in the nature of the case, gather the bad with them also. It is a heap of choice wheat in his threshing-floor, from which the chaff is yet to be winnowed. It is a rich vineyard, leased out for a time to husbandmen who may be wicked enough to beat away the owner's servants,—yea, even to slay his son and heir. It is, in short, a body called out of the world, yet in which are many called more than are chosen.

§ 6. It may be proper to observe, in this connection, that one feature which is common to all the covenants pertaining to the work of redemption stands out with special prominence in the great Church-covenant with Abraham. Whilst everywhere in Scripture special pains is taken to guard against the error that the blessings of salvation, according to the covenant of grace, have any respect to natural descent, and to declare that the true elect are born not of blood nor of the

will of man, yet, on the other hand, special prominence is given to the principle that, as concerning the outworking in time of the scheme of redemption, the children of those who are themselves parties to the covenant have a birthright to the privileges or the penalties of the covenant. Thus, by virtue of the covenant of works with Adam, every child born of Adam is born to die. By virtue of the covenant with Christ as the second Adam, every mortal that dies must rise again from the dead. By virtue of the covenant with Noah not to destroy again with a flood, every child born of Noah, as the second father of the race, has, as a birthright, the guarantee of God against another flood. By reason of the covenant with David, his male offspring in every generation had, as a birthright, a claim to the throne:—a claim to which their unfaithfulness should be no bar, for though eleven of them in the line of succession proved utterly unworthy, yet Jehovah would not reject them as he rejected Saul, simply for David their father's sake, and the oath which he swore to David. Now, this principle stands forth with special distinctness in the great Church-covenant with Abraham. His children in successive generations are not only recognised as having a birthright in its peculiar privileges, but as born members of the great visible community which this covenant, as a

charter, founds and organizes, they are required to be made formally parties thereto by affixing, through their parents, their seal to the covenant. And so intimate a part of the structure is this principle, that, no matter what extent of significance be given to the covenant itself, or what the degree of its development in subsequent eras of God's revelation, this feature holds precisely the same relative position in the covenant; nor can it be effaced from it without destroying the structure of the covenant itself.

§ 7. It is assumed, in all the foregoing views of the covenant, that they are interpreted throughout as having primarily a spiritual, and secondarily and incidentally only, any mere temporary and natural significance. This assumption has been proceeded upon, first, to avoid digression, and, secondly, because the contrary supposition must practically make void the whole record of the covenants as having any significance in the plan of salvation,—nay, in fact, make void also the record itself as any part of the word of God. Once a spiritual significance is given to the promise enfolded in the Eden curse, then, by the same principle of interpretation, all follows as true which has now been assumed concerning the other covenants. On the contrary, if the Eden curse is simply a prophetic declaration of the antipathy of the human race to serpents, the account

is unworthy the place it holds in the word of God. If the promise to Abraham was only of a natural seed as such, and a physical nation to inherit a physical Canaan merely, then the promise, as implying any high distinction of Abraham over other kingdom-founders, was never fulfilled; for many other kingdom-founders were greater than he. If the covenant and institutions given through Moses were primarily civil and only secondarily ecclesiastical, establishing merely a model civil government and nation, then it proved a signal failure for the four hundred years of anarchy immediately following its establishment. If the covenant with David promised only a natural succession to a national throne and temporal glories, then the history records an utter failure of the promise, seeing that under the immediate successor of David the seeds of ruin to the civil empire were sown, and under the very next in succession the empire was in effect dissolved. It is needless to diverge here from the argument to show, moreover, that on any other interpretation these covenants were unworthy the great Jehovah and degrading to his Word. If, however, the true significance of the covenants be that assumed here, then it is manifest that the Church of God, as a distinct, visible, actual power on earth, forms one of the two great ideas of the covenants from first to last.

§ 8. When we turn now from these more general views, gathered from the mode of manifesting the Divine purpose, and the consequent peculiar structure of revelation, to the subject-matter of the Scriptures in detail, the argument culminates by reason of the fact that the same idea of a covenant-people pervades all. As a general statement, it may be said that so far as the Scriptures are historic they are the history of the Church, even of that particular portion of mankind which has been selected out of the race at large and organized as a body under the Mediator. In so far as the Scriptures are prophetic, it is to foretell the destiny of this community under the administration of its Founder and King. The key-note to which the harp of prophecy attunes every other strain is, "*Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.*" In so far as they are a theology, it is the revelation of a God-man Mediator, administering by his Providence all things with reference to a Church which he hath purchased with his own blood. In so far as the Scripture is a gospel, strictly so called, it is the annunciation of a kingdom of heaven at hand. For this is the grand conception with which the series of Old Testament gospel-revelations had its final culmination. With this the New Testament gospel opens, crying, "The kingdom of heaven is at

hand." This was the grand subject of the preaching of Jesus himself during his personal ministry. This was the charge on which he was condemned, and the truth for which, in so far as his death was a martyrdom, he died. And, finally, the truth which, as his distinguishing heresy, his enemies would sarcastically hurl contempt upon by placarding it upon his cross, was, "This is the *King of the Jews*." And so, too, the gospel of his triumph, after his resurrection and ascension, is, "Him hath God exalted to be a *Prince* and a *Saviour*;" and the last gospel vision of Him is as the Lamb in the midst of the *throne*. Now, the great correlative truth to Messiah as a King is that of his people as a kingdom, an organic body. And from these two facts arises that wonderful unity of idea which pervades a Book whose several parts belong to different ages, different civilizations, and different eras of an ever-progressive revelation extending through thousands of years. It is the history of the administration of one king—Jesus Christ, the same yesterday, to-day, and forever—over one community, having essentially one Lord, one faith, one baptism, throughout this whole series of ages.

§ 9. However the Bible, as a book of theology in general, may lack *system* in the logical sense of the schools, a diligent study of its subject-matter will evince that it is none the less remarkable for

its rigid *method* throughout. Men construct intellectually by system, as they build their houses and other structures of art. They lay truth by measurement upon truth, and chapter upon chapter, and all incomplete till the last beam is laid and the whole structure jointed together into one. God constructs his revelations as he constructs the oak of the forest or the cedar of Lebanon,—by a continual development from a germ which is perfect from the first, and a perfect tree in every stage of its growth. As the oak is in the acorn, so the whole gospel of God is in the first germinal promise imbedded in the very curse of Eden. It springs forth and develops ever in larger and clearer proportions, through each successive revelation, from the Paradise of Adam to the Paradise revealed anew in the visions of the Apocalypse. So, too, with the development of the Church of God as an element of the first gospel-promise: each successive covenant enunciates more and more clearly and largely the same one idea through the entire Old Testament to the fully-revealed Kingship of Messiah: and, so far from being something distinct from the Old Testament, the New Testament glories ever in being the grand fulfilment of all things spoken in the Prophets and in the Psalms concerning Christ. The very first voice from Heaven which breaks the long silence of four hundred years of suspended revelation is

the annunciation of Gabriel to his mother—even before the angels heralded his birth—of the coming of the Son of the Highest, as the fulfilment of the covenant with David;* and his mother, under inspiration of the Spirit, sang of his coming to fulfil the covenant with Abraham and his seed.† And in like manner, at the opening of our present dispensation of the last times under the ministration of the Spirit, the Apostles,‡ so far from claiming for themselves or their crucified Master the honour of now originating a new scheme of salvation and a new Church, rather (with elaborate care on all occasions) aimed to prove that both the doctrine and the Church now manifested to the world had their origin first in the determinate counsel of God; had been first manifested in a visible Church and a covenant in ages of old, and developed more and more clearly by successive covenants and prophetic revelations afterwards; and that they acted as the agents of Jesus, their Master, who, in fulfilment of the provisions of all ancient covenants, was now reforming the Church of God, with a view to carry it forward to an infinitely-higher glory.

Such is uniformly the method of the apostolic argument. They ever look both backward and forward from the stand-point of the dispensation

* Luke i. 32.

† Luke i. 55.

‡ Acts ii., iii., iv.

given through them. As after the method of those immense triangulations of the modern trigonometrical surveys which, from some known base-line measured upon the plain, take observations forward and backward of the prominent mountaintops at immense distances, from which, again, other observations are extended, till the measuring-line of their science is laid, encompassing half the globe, and determining with marvellous accuracy, even to a single inch, the distance:—so these inspired apostles, assuming as the groundwork of their argument that which they now see and hear under the outpouring of the Spirit, from this direct their vision back to the prominent facts in the past dispensations of God and onward to the prominent heights of the prophetic views of the dispensations yet to come; and from these in turn they determine new points of the argument. With a logic at once sublime in its reach and infinite in its comprehension, they determine the measure, the proportions, and the relations of that transcendent problem of man's salvation which has its primary elements in the depths of eternity past and its conclusion in the depths of eternity to come.

§ 10. In exact accordance with this, again, is the remarkable unity of form, even, in which the doctrine of salvation is presented from the first to the last revelation. In the story of Abel the

method of salvation through an atoning Saviour is held forth in his sacrificial lamb. In the story of Abraham, two thousand years later, it is held forth in the call for the lamb of the father's own bosom. In Moses, four hundred years later, it is still the lamb whose blood is sprinkled and the lamb which figures throughout the gorgeous sacrificial ritual of the tabernacle. In the visions of Isaiah, seven hundred years later, it is the lamb led to the slaughter. Again seven hundred years, and John Baptist announces the opening of the new dispensation with the cry, "Behold the Lamb of God!" And in the final close of revelation, as John the Evangelist catches a glimpse, through the door opened in the heaven, of the glorious Church of the future, it has still for its central attraction the Lamb in the midst of the throne, around whom are gathered the shouting myriads who have washed their robes and made them white in the blood of the Lamb.

§ 11. And as the objective theology of the Church's creed, so the exercise of the faith that is unto salvation, is essentially the same in all ages and expresses itself in even the very same forms. The blood of the Lamb sprinkled is ever the reliance; for from first to last the promise is, "When I see the blood I will pass over." "The sacrifices of God are a broken spirit." This, from first to last, is the condition of accept-

ance with God. And hence the subjective state of the soul, which warrants a trust in the benefits of the blood of atonement, is described by the very same figures under every dispensation. In the era of David its true utterance was, "My soul longeth, yea, *thirsteth*, for God." In the preaching of Isaiah, the gospel-offer is to every one that *thirsteth*. As proclaimed by the Son of God incarnate, seven hundred years later, it is still, "If any man *thirst*, let him come to me and drink." As proclaimed through his apostle at the close of all revelation in the very last message sent back to sinners from the throne of power to which he had ascended, it is still, "Let him that is athirst come; and whosoever will, let him take of the waters of life freely." Thus the unity of the gospel proclaimed and believed by the Church is perfect throughout all ages.

§ 12. And as with the theology of the Church, both objective and subjective, so with the administration of the Church. It is one and the same power which rules and guides through all ages alike. In the theophanies of the first period of the revelations of God, it is Jesus Messiah who assumes transient visible form and converses with men. In the theocratic era it is still Jesus Messiah who sits invisible upon the visible throne, between the cherubim, to rule and counsel his Church. In the inspirations of the theopneustic

era it is the Spirit of Christ in the prophets that "doth testify of the sufferings of Christ and the glory that shall follow." And after the Word made flesh has ascended to the throne of his glory, it is still he who, in the exercise of all power given to him, commissions his agents to go forth, and who sends the Comforter to carry on the work of salvation. And it is worthy of special note, as bearing on this argument, that, so far from occupying a secondary place, as in our modern theology, the office of Christ as King is in Scripture more prominently held forth than either his office of Prophet or Priest. In the series of progressive revelations prophetic of Messiah to come, the doctrine of Messiah as a King constitutes the last and highest development of the Mediatorship, and forms the chief burden of the prophets of the theopneustic era. In the New Testament revelation his kingly office forms the grand subject of its opening; and in its closing expositions of the entire scheme of redemption, now fully and completely manifested to men, Jesus Christ is exhibited as the Prophet who reveals all and the Priest who redeems all in order to his being a King ruling over all. The governmental aspect of the work of redemption, as revealed in Scripture, has a prominence which fully justifies the zeal of the Scotch martyrs who testified to the death for Christ's Crown

and Covenant. For the doctrine of Christ as a King, and the doctrine of the Church his kingdom, are correlative and coextensive in the plan of salvation.

§ 13. And what is especially worthy of note, again, in this argument is the unity of form in the governmental power of the external Church under all these dispensations. While yet the two divine governmental institutions—the Church and the State—remained embosomed in the still earlier divine institution of the family, the power of rule delegated by the Great King to men was exercised by the patriarchs, or natural elders of the community. So soon as, under the covenant with Abraham chartering a distinct community of the chosen, such a community actually existed, as the shortening of human life no longer permitted a patriarchal rule, the elders, as the successors of the patriarchs, are found intrusted with the government of the Church visible. Before the national organization under Moses there were elders in charge of the covenant-people; and to them must Moses exhibit the seals of his commission as the authorized agent of the God of Abraham and of Isaac and of Jacob, come to execute the stipulations of the ancient covenant.* Through the elders was given to the Church the ordinance

* Ex. iii. 15, 16; iv. 29-31.

of the passover.* Before them, as representatives of the Church, was the typical rock smitten.† To the Church, through her elders, after solemn preparation, were the revelations of Sinai made, and these in form of a solemn covenant between Jehovah and his people.‡ The elders partook with Moses of the solemn sacrificial feast in the Mount, as preparatory to the reception of the ecclesiastical and ritual constitution from Jehovah.§ The elders, with the priests, constituted the supreme ecclesiastical tribunal to which all appeals should come.|| Even in Israel under the apostasy the form of government was not lost sight of, but the elders sat with Elisha.¶ So, too, even after the fall of the nation as such, the elders met with God's prophet on the river Chebar.** And in the wasted and corrupt Jerusalem the form of Jehovah's appointed court of the Church survived all regard and fear of Jehovah, and a corrupt court of the priests and elders condemned to death his prophet Jeremiah for speaking the warnings of Jehovah.†† When Messiah came to his own and his own received him not, the regard for the divinely-appointed form of ecclesiastical government is found still surviving, though men made void the divine law through

* Ex. xii. 3, 21.

† Ex. xvii. 5, 6.

‡ Ex. xix. 7, 8; xxiv. 7, 8.

§ Ex. xxiv. 9, 11.

|| Deut. xvii. 9-12.

¶ 2 Kings vi. 32.

** Ezek. viii. 1.

†† Jer. xxvi. 8, 17.

their traditions. Priests and elders formed the council that condemned the Son of God. The elders, under the dispensation of the Spirit, still occupy their position towards the Church, appointed by the Holy Ghost to take oversight, as in the Church of old. And again, in the prophetic vision of the glorious Church of the future, John saw the great congregation, still in eternity, as in time, represented by four and twenty elders,—twelve for the ancient and twelve for the new dispensation,—but one body, uniting together in casting their crowns, the symbol of their official authority, at the feet of Him whom they unite to acknowledge as Head and Source of all authority in the Church in all ages.

§ 14. One other observation completes this view,—to wit: That every revelation ever communicated, every ordinance appointed, every promise and covenant made of God, has been, not to and with men as men, or as constituting nations, but to and with the Church, as such,—a body organized or contemplated as the elements of an organization. In the widest sense, to the ancient Church were committed the Oracles of God. The successive revelations come not from God as Creator to men as creatures, but from Messiah as Prophet and King over his Church to his own peculiar people. The revelations of Sinai are expressly declared to have been made

to the covenant-people; and when Moses wrote the words of the Lord in the book, they were formally ratified as the covenant between God and the Church. After Moses, all additional records of inspiration are given to the Church as the depository of the Oracles of God. Here, as in all other points, Rome does not invent pure falsehood, but only counterfeits the truth. The Church is in truth *anterior* to the Scriptures, the receiver of the Scripture, the guardian of the Scripture. Rome adroitly perverts all this to mean that the Church is *superior* to Scripture, the maker of Scripture, the infallible interpreter of Scripture. Less monstrous indeed, but not less deceptive, is the Rationalistic assumption that the idea of the Church is something extraneous to the Scripture,—having no other relation than that of an expedient or even a necessity superinduced upon the Scripture, simply by the outworking of a system of revelation made to the world of men at large, and when received by any portion thereof, attracting them together to constitute a School of Religious Philosophy.

§ 15. From the foregoing views of the relation of the idea of the Church, first to the plan of Redemption in the Purpose of God, and secondly to the record of the manifestation of the Purpose of God in time, we derive these general observations concerning the idea and nature of the Church.

1. The primary and germinal idea of the Church of God is of that elect body of men which was contemplated in the covenant of Redemption as constituting a mediatorial body, of which Messiah is the Head, and for the sake of which he undertook the work of Redemption.

2. It being an essential feature of the Plan of Redemption that the purpose of God have its manifestation through successive ages of time, and its accomplishment through external instrumentalities, even the call ($\kappa\lambda\eta\sigma\iota\varsigma$) of the word, providing the instrumentality through which shall be made the call ($\kappa\lambda\eta\sigma\iota\varsigma$) of the Spirit,—together with the other external ordinances for the edifying and training of an elect people in external covenant-relation to the Mediator,—the very out-working of the purpose of God in time brings into existence an actual external ($\epsilon\kappa\kappa\lambda\eta\sigma\iota\acute{\alpha}$),—a called out and separated body of men, corresponding to the ideal of God's Purpose.

3. In accordance with this relation between the ideal and the actual, the Purpose of God is revealed by means of covenants, as between the Mediator and a separated portion of the race; and in particular one covenant, as a charter, specially and formally organizing into a community the portion of the race to which the Mediator shall specially reveal himself and give the oracles and ordinances through which he will execute his

mission to the race at large, over which he shall exercise spiritual authority as its Founder, Law-giver, and Head; and in which he will set officers to teach and rule, and by the Holy Spirit as his Vicar carry on the work of recreating his people.

4. This body visible on earth is perpetual and identical through all ages. It may vary in its degrees of purity, down to utter apostasy; it may have its seat exclusively in one nation and run in the line of natural descent, or it may have its seat alike in all nations and treat as one blood all kindreds of men; it may be now conspicuous before the world, or now humble and comparatively hidden; it may vary as to the degree of Divine knowledge current in it, having now only a partial and now a fully-completed revelation as its rule, and of course, therefore, may vary as to the form of its ordinances and instrumentalities for teaching Divine truth:—but, withal, it is essentially the same body of people, organized for the same purposes, administered in by the same Head and Ruler, and, under him, ministered to by the same sort of ministering servants, having the same sort of duties to discharge, for the attainment of the same great ends. And in this fact, doubtless, is the true solution of the comparative silence of Scripture history touching Church government. There being no organic changes from the first institution of this government, there is no call for

any special reference to that subject in the history. The events which constitute the true life and glory of a nation—the natural and healthy development of its organic laws—are not those which find a place in history, but rather the events which destroy and disorganize. Hence the saying of men, “Blessed the nation whose annals are tiresome.” But the Divine history records no tiresome annals merely to fill out in rhetorical proportion the history of a given space of time. In this history *Silence* takes the place of the tiresome annals of other history. Hence the silence concerning the external constitution of the kingdom whose history it records is simply expressive of the continued sameness of external government through all its progressive development.

5. The idea of the Church being thus a complex idea, the proper definition of the Church must not only enumerate the essential elementary ideas that enter into the complex whole, but also make such an enumeration as shall arrange in logical order these several elements according to their relative position and prominence each to the other. From the foregoing views, the definition of the Church—as simply a fact of revealed theology—should describe it as that body of men, taken as a whole or any part thereof, which, according to God’s Eternal Purpose to call out and organize a part of mankind into a Kingdom, is

called successively in time by his word and Spirit to a confession of Christ, an engagement to his covenant, and subjection to the laws of his Kingdom. This general description, however, while comprehending all the elementary ideas, must have certain modifications, according as one or another aspect of the Church is prominent in the mind. But these modifications can only change the relative prominence of the several elements one to the other, neither adding any element, nor taking any away. Thus, in defining the Church as actual and visible, the constituent elements of the Church are persons not only as individuals but also as representing families, according to the general principles of all the covenants of God. So in defining the Church in greater or less extent by corresponding modifications, according as the mind has prominent before it the whole or the part, the definition embraces, according to Scripture usage, any variety of extent. As it is gravitation—involving the same general idea—whether as embodied in the phenomenon of the apple falling from the tree in the sight of the philosopher, or in that of the earth retained in its orbit; so, by reason of its connection with the great ideal, it is the Church of God, whether it be the Society in the house of Priscilla, the Church of the Saints at Philippi, the Church of many congregations and languages

at Jerusalem or Antioch, the Church at large which suffered persecution, the General Assembly and Church of the First-born whose names are written in heaven, or the ideal Church of the Purpose of Redemption,—which Christ loved before the world began, and for which he gave himself in the Eternal Covenant.

§ 16. Such accordingly is the definition of the Church, as a point of Calvinistic doctrine, in the Westminster Confession. The entire article forms one definition, containing, in their logical order, the three elementary ideas which enter into the complex whole, in three distinct paragraphs: first, the Church ideal, or invisible; second, this ideal as manifest and actual in the Church visible; third, this visible body as an organic body, receiving visible officers, laws, and ordinances from her great Head.

Any definition of the Church, therefore, is doctrinally defective, which ignores either of these elements, the internal call (*κλήσις*) of the Spirit, the external *klesis* of the word, or the organic nature of the *ēkklēsia*. As with the peculiar ordinances of the Church,—Baptism and the Lord's Supper,—the three elements of the internal grace, the external act, and the Divine appointment thereof are all essential to the true definition,—and that is ever a dangerous description which ignores either of the three; so with the definition

of the Church itself, and for precisely like reasons. And hence, as a matter of fact, defective conceptions of the Church and of the sacraments go ever hand in hand. When the Church is conceived of only as external and organized, to the exclusion of the internal element of its structure, then the sacraments become merely external rites, and the administrator the authoritative dispenser of grace through them. When, on the other hand, the Church is conceived of as wholly an internal thing as to its essential nature, then the tendency is ever to conceive of the sacraments, in their external character, as simply appropriate and suggestive ceremonies, representing internal acts of the soul merely, rather than as the means of grace to the soul; and the administrator of the sacraments, not so much God's authorized minister, as one chosen by the company to preside merely in the performance of a solemn ceremony. So of any other defective view of the Church. The entire system of the gospel has in truth all its parts so related, that error in regard to any one part must in some form affect every other part. Considering that the gospel hath sprung from an infinitely perfect Mind, it cannot be otherwise.

§ 17. The importance of the foregoing argument, as preliminary to an examination of Scripture teaching concerning the government of the

Church, will be manifest. In fact, one of the chief causes of the confused and conflicting interpretations of portions of the word of God, pertaining to this subject, arises from the previous want of a decision of the question whether there be a Church at all. With the advantage of this vagueness as to the general subject concerning which the appeal is made to Scripture, it is obviously impossible to settle, from the mere words of the Scriptures themselves, the true significance of their teachings on the subject. Hence error-ists, though pretending to appeal to the Scriptures, may give illimitable range to the imagination, and, being free to give any one of all possible meanings to the words of the Sacred Record, thereby deprive them of any real significance. If, however, it has been established previously that a visible Church, in some form or other, is an absolute necessity of the Plan of Redemption as revealed in the Scriptures, demanded by the nature of the Plan itself; presupposed by the very mode of revealing the Plan; essential as a means of communicating one of its fundamental facts to the world, and not less essential as a means of accomplishing the Divine Purpose; required as a key to the interpretation of the Sacred History, the prophetic expositions of the doctrine of Messiah, and the apostolic teachings concerning his Kingly office; then there are limits fixed within which

the language of prophets, evangelists and apostles concerning the Church and its ordinances is to have its interpretation, and which fix the meaning thereof with remarkable accuracy.

Having obtained this general conception of the Church, we assume this as a positive standard, and turn now on the other hand to consider the relation to this idea of the Church,—first, of the principles of government; and, second, the ordinances of worship and agencies pertaining to the Church, as exhibited in the Scriptures.

PART III.

THE RELATION TO THE IDEA OF THE CHURCH OF THE PRINCIPLES OF CHURCH GOVERNMENT SET FORTH IN THE SCRIPTURE.

§1. General division of the subject of government twofold:—First, the abstract principles underlying the structure; second, the concrete forms in which these principles are found embodied. Under the first head, four general classes of truths. §2. The source of all Church power is primarily in Jesus Christ, the Mediator. §3. This power, where delegated, is vested, not in either the people as such, nor in the officers of the Church, but in the body contemplated as an organic body, consisting of rulers and ruled. The call, qualification, and commission to ministers is from the Head of the Church; the vocation to the exercise of the ministry is from the people. §4. The power of rule in the Church is a joint power, and to be exercised through tribunals only, and only for spiritual ends. §5. The civil distinct from the ecclesiastical power in five particulars,—viz.: the source, the rule for guidance, the scope and aim, the significant symbols, and the mode of the exercise thereof. §6. These distinctions not arbitrary or incidental, but intrinsic and fundamental, and exclusive of all idea of any union of the two, or of any concurrent jurisdiction. §7. As to the second general class of truths, the Scriptures go further than the enunciation of the abstract truth. The nature of the case requires a setting forth of the offices to be discharged in the Church. §8. As there is of necessity a threefold office to be discharged, so the Scriptures hold forth three classes of officers. §9. It affects not the argument for the offices, as intrinsically threefold, that at various periods of inspiration God hath set extraordinary officers in the Church. §10. As to the courts of the Church, they are determined by what has already been shown of the nature and the definition of the Church. §11. Accordingly,

the Scriptures hold forth the government of the Church under every dispensation, as by a series of tribunals corresponding with the various extents of signification in which the word "Church" is taken in Scripture. §12. Summary of fundamental facts concerning the form of government of the Apostolic Church.

§ 1. As to the relation of the incidental teaching of the Scriptures in detail concerning spiritual government to the general doctrine of the Church of God, the limits of this discourse are wholly insufficient for any extensive inductions from Scripture, or elaborate argumentative deductions therefrom. All that is consistent with such limits is a clear and comprehensive statement of the more important and more obvious principles, as they seem to lie upon the very surface of the Scripture. These logically divide themselves into two general classes:—

First, the abstract principles which underlie the structure of the Church visible as a government.

Second, the concrete forms in which these principles are found embodied in the structure, functions, laws, and government of the Church, as actually existing. Under the first of these heads are included generally four points,—the source of spiritual power, the delegation and vesting of the power, the mode of exercising it and the end for which it is exercised, and the distinctions and limits between ecclesiastical power and any civil or other power over men.

§ 2. The source of all Church power is primarily Jesus Christ, the Mediator. As this is manifest from all that has gone before touching the nature and idea of the Church, so also it is manifest from the most explicit declarations of every scripture relating to the subject. Anterior to his coming in the flesh, as Jehovah he administered through prophets, priests, and extraordinary ministers. The preamble to the apostolic commission asserts this power as the foundation of their authority. "*All power is given me, [as Mediator:] go ye, therefore,*" &c. And, accordingly, all power in the Church is exercised by him and in his name. His apostles teach in the name of Jesus.* In the name of the Lord Jesus the offender is cut off.† His promise to the courts of the Church is to be present when two or three are gathered together *in his name.*‡ And, in like manner, all the prophetic views of his relation to the Church declare in effect the government shall be upon his shoulder.§ Nay, as actually containing in himself, by way of eminency, all the offices of the Church, he is styled the Apostle,|| the Shepherd,¶ the Chief Shepherd and Bishop,** the head of the Church.††

* Acts iv. 17, 18. † 1 Cor. v. 4. ‡ Matt. xviii. 20.

§ Isa. ix. 6, 7, 8; Luke i. 32, 33. || Heb. iii. 1.

¶ John x. 11. ** 1 Peter ii. 25.

†† Col. i. 18, and Eph. i. 22.

§ 3. As to the delegation and vesting of this power, it is expressly taught that he hath made such delegation, vesting the power in men. Throughout the Old Testament, such is represented to be the method in which he carried on the administration of his kingdom. Men ruled and administered the ordinances and spake in Jehovah's name. In that civil theocracy in which he ruled as local king, men commissioned by him ruled as judges and kings over the nation, though Jehovah was King. So in the delegation of power under the last dispensation, distinguished as the ministration of the Spirit,—the vicar and representative of Messiah in the Church,—to the apostles he said, "As my Father sent me, even so I send you."

But in neither case, whether under the Old or New Testament dispensation, was this power vested in the prophets, kings, or apostles personally, but as representative men. Not in the office-bearers of the Church, either, as distinct from and irrespective of the people; nor yet in the people contemplated as an aggregation of individuals. In all cases the power is vested in the Church as an organic body, composed of both rulers and ruled. For as God hath *set* the members of the body, so hath he *set* in the Church, first, apostles, secondly, prophets, &c. In every inspired allusion to the power of rule in the Church, the power is represented as vested in an organic body,

as the human body with its several members and their functions.* And as it has been shown before that the idea of the Church from the very first, even in the purpose of redemption, was of an organic body, the reason for this peculiar view of the Scripture, as to the vesting of the power is very manifest.

The power vests in the body as such; the administration of the power is in office-bearing members of the body whom the Great Head selects, calls, qualifies, and commissions to rule ministerially in his name. The Holy Ghost makes them overseers. But yet the vocation to the exercise of the office is in the people, who must try the spirits, and judge whether they be men full of faith and of the Holy Ghost. As in the ancient civil theocracy in which Jehovah reigned as local king invisibly, through a visible king as his minister, chosen and commissioned by himself;—though Jehovah's own prophet has formally anointed David king, that call and commission from God did yet not actually constitute David king until after long years of trouble and darkness. Judah first, and then all Israel, called him to the throne. So in this spiritual kingdom of Christ, though the appointment to office, the qualifications and commission, are from him, the

* Rom. xii.; 1 Cor. xii.; Eph. iv. 4.

true invisible Head of the kingdom, yet the vocation to the actual exercise of the office so conferred is in the people. In this sense of vocation alone, and not in the sense of power delegated by the people to their office-bearers, are they in any case the representatives of the people. If, as has been shown, the idea of the Church, as one great body, is essential in the system of redemption, and if in the body as such are vested the powers of external government, and that in the form of office-bearers provided by the Great Head and given to the Church, to be called to the actual exercise of these functions only by the people, then they are ministers of the Church of God, and hold relations to the whole Church of God which preclude the idea of their being exclusively the representatives of any given part of the people. Hence the parallel between the Church as a spiritual commonwealth and the civil republic is wholly fanciful, or implies a theory of the idea and nature of the Church fundamentally different from that presented in the former part of this discussion.

§ 4. As to the mode in which the power of government shall be exercised, there is this remarkable peculiarity in the view set forth in the Scripture history of every era of the Church,—viz.: that whilst the office-bearers have severally certain functions to discharge, as of teaching, ad-

ministering sacraments, and oversight, yet all power of jurisdiction is to be exercised only through tribunals. The fundamental and only office of jurisdiction alike in the Church under all dispensations is the office of elders, (πρεσβύτεροι.) The title επισκοπος, occurring not over half a dozen times in the New Testament, seems used only in speaking to or of Gentiles unfamiliar with the ancient ecclesiastical language of the Church, and hence επισκοπος is really nothing more than a Grecian equivalent for the Jewish ecclesiastical term πρεσβύτερος. From the first to the last of the dispensations of God recorded in Scripture, as before shown, the uniform exponent of a government in the Church is the office of the elders, (πρεσβύτεροι;) and if a name of distinction for the Church visible, considered as a form of spiritual government, is to be applied to it, "*Presbyterian*" has been the proper title from the days of Israel in Egypt to the present.

Now, taking this title to be expressive of government in the Church, the fact that, uniformly, throughout the Scripture, a plurality of these office-bearers is always indicated, whether referring to their existence in a particular community or Church, or to the exercise of jurisdiction therein, is, in itself, little short of demonstration that their power is exercised only jointly and in tribunals. It is ever the *elders* of a city or Church in any

locality, never the *elder*; it is ever the elders who sit in council, who act in the name of the people, who consult together of the things pertaining to the Church. Not a case can be found in all the Scriptures in which an ordinary office-bearer ever exercised jurisdiction alone, but always as one constituting a member of a tribunal.

And whilst this power is thus limited in the mode of its exercise, it also is limited as to its end, which is wholly spiritual. In full accordance with the idea of a kingdom not of this world, and of the power of men in it as wholly ministerial, is the end for which it is exercised. It is spiritual: it is to gain our brother. It is that the spirit of him against whom this power is exercised may be saved in the day of the Lord Jesus. It is for the edification of his people, and for the Lord's business; for the peace and harmony of the Church, for the extension of the Church, and for Jehovah's glory.

§ 5. Touching the distinction between the power ecclesiastical and the civil power,—which latter is ordained by God also,—the points of contrast are so numerous and so fundamental that nothing but the confusion of mind arising from the oppression of Cæsar, and Antichrist backed by the power of Cæsar, could ever have caused the obscurity and inconsistency of the Church's testimony in modern times. For they have nothing

in common except that both powers are of divine authority, both concern the race of mankind, and both were instituted for the glory of God as a final end. In respect to all else—their origin, nature and immediate end, and in their mode of exercising the power,—they differ fundamentally. Thus, they differ:—

1. In that the civil power derives its authority from God as the Author of nature, whilst the power ecclesiastical comes alone from Jesus as Mediator.

2. In that the rule for the guidance of the civil power in its exercise is the light of nature and reason, the law which the Author of nature reveals through reason to man; but the rule for the guidance of ecclesiastical power in its exercise is that light which, as Prophet of the Church, Jesus Christ has revealed in his word. It is a government under statute laws already enacted by the King.

3. They differ in that the scope and aim of the civil power are limited properly to things seen and temporal; the scope and aim of ecclesiastical power are things unseen and spiritual. *Religious* is a term not predicable of the acts of the State; *political* is a term not predicable of the acts of the Church. The things pertaining to the kingdom of Christ are things concerning which Cæsar can have rightfully no cognizance, except indirectly and incidentally as these things palpably affect

the temporal and civil concerns of men; and even then Cæsar cannot be too jealously watched by the Church. The things pertaining to the kingdom of Cæsar are matters of which the Church of Christ as an organic government can have no cognizance, except incidentally and remotely as affecting the spiritual interests of men; and even then the Church cannot watch herself too jealously.

4. They differ in that the significant symbol of the civil power is the sword; its government is a government of force, a terror to evil-doers; but the significant symbol of Church power is the keys, its government only ministerial, the functions of its officers to open and close and have a care of a house already complete as to its structure externally, and internally organized and provided.

5. They differ in that civil power may be exercised as a *several* power by one judge, magistrate, or governor; but all ecclesiastical power pertaining to government is a joint power only, and to be exercised by tribunals. The Head of the government has not seen fit to confer spiritual power of jurisdiction in any form upon a single man, nor authorized the exercise of the functions of rule in the spiritual commonwealth as a several power.

§ 6. It is unnecessary to digress here into a

discussion of the *rationale* of these fundamental distinctions. It would not be difficult to show, however, that they are neither accidental nor arbitrary, but spring out of those fundamental truths concerning the nature of the Church itself, and of its relations to the gospel, which have already been pointed out. These distinctions, therefore, are of a nature to forbid all idea of any concurrent jurisdiction, and to render certain the corruption and final apostasy of any part of the Church which shall persist in the attempt to exist as a governmental power concurrent with the State,—it matters not whether as superior, inferior, or equal. They are the two great powers that be, and are ordained of God to serve two distinct ends in the great scheme devised for man as fallen. The one is set up, in the mercy and forbearance of the Author of nature toward the apostate race at large, to hold in check the outworking of that devilish nature consequent upon the apostasy, and to furnish a platform, as it were, on which to carry on another and more amazing scheme of mercy toward a part of mankind. The other is designed to constitute of the families of earth that call upon his name, and into the hearts of which his grace has *put* enmity toward Satan and his seed, a nation of priests, a peculiar nation, not reckoned among the nations, of whom Jehovah is the God and they are his people. That not only

the utter disregard of this distinction in the formal union of the Church and State—either merging the Church in the State or the State in the Church—is destructive of the Church, but that, also, any degree of confusion in respect of this distinction is proportionably dangerous and corrupting, the history of the Reformed Churches generally, and in particular of the Church of Scotland, is a most striking illustration. Nay, the entire history of the Church, from its first organization, testifies that his people must render to Cæsar the things that are Cæsar's, as distinct from rendering to God the things that are God's, or the Church suffers.

§ 7. But, in the second place, the Scriptures, in their teachings concerning spiritual government, go beyond the enumeration of certain abstract truths merely. They set forth with equal clearness the specific forms in which these truths are embodied in the scheme of government appointed for the Church, both in reference to the officers and the courts thereof. As to the offices to be executed in a community whose real ruler is invisible,—Jesus Christ,—whether considered either as acting personally or through the Holy Ghost as his vicar, the functions are necessarily ministerial only, and are therefore readily determined by the nature and design of the kingdom itself. If, as we have seen, this kingdom is in its nature

the outward development, and a mode of revealing a purpose to gather an elect body out of the race, and, considered as to its design, is an institute for the calling, gathering, and preparatory training of the elect out of the successive ages of time, then these official functions have reference to developing the purpose and accomplishing this design, and therefore must relate to three things exclusively,—viz.: the call of the elect into communion and keeping up their communion with Christ the Head,—that is, the ministry of the ordinances; the preserving the order and harmony of the body,—that is, government and discipline; and the provision for and care of the revenues of the community.

§ 8. In perfect consistency, therefore, with these views of the nature and design of the Church, and the corresponding functions needful for the ministry of “doctrine, discipline, and distribution,” the Scriptures exhibit as the three classes of divinely appointed officers, first, ministers who both rule and administer the ordinances,—a double office necessarily growing out of the essential connection between the word and the spiritual government founded upon it; second, ministers of rule only, and in spirituals only,—an office arising out of the nature and joint power of the government as, in idea, distinct from the several powers of administering ordinances, both of which

unite in the first-named office; third, the minister of temporal things pertaining to the community for the keeping prominent that ordinance of the fellowship through which is expressed the relation of one to another and of one part to another part of this body, even as the other ordinances and government are expressive of the relation of one and all to the Great Head.

§ 9. It affects not the substantial correctness of this view of the permanent offices in the Church as growing out of the very nature and design of the Church, and therefore necessarily in substance the same in all ages of the Church, that under the several dispensations recorded in Scripture God raised up extraordinary officers at divers times and of divers sorts, as judges, prophets, apostles; &c. Nor does it any more affect this argument and threefold classification of the officers that under different dispensations any one of the three offices should have been discharged by two or more persons in the different aspects of it, as when both priest and prophet of the Old Testament discharged in effect the functions of the preacher of the word of the New Testament. For if the offices arise out of the nature and design of the Church, the fundamental element of a proper classification is the function itself, rather than the functionary. During the era of immediate inspiration, such changes of mere form were

made by the same great authority which first instituted the office; and, indeed, during the progress of the Church under a progressive and incomplete revelation, such changes must occur in the nature of the case, with the changes of the forms of the ordinances, according as successive new revelations presented Messiah, the great object of worship, in new aspects. It is only after the revelation is complete and the immediate inspiration withdrawn from the Church that the forms of the ordinances, government, and offices of the Church must thenceforth remain stationary and just at the point in which the last and highest development of the revelation left them. The limits of this discourse forbid, and the general familiarity with this branch of the subject renders unnecessary, any argument in detail to show that the last and complete development of the Church under the apostles exhibits, as the three ordinary and permanent officers thereof, elders who rule,* the fundamental office of the Church as a government from the first to the last; elders who both rule and labour in word and doctrine;† deacons‡ who represent the fellowship of the members of the Church in each other's gifts, and who have

* Rom. xii. 8; 1 Tim. v. 17; Heb. xiii. 17.

† Heb. xiii. 7, 8; 1 Tim. v. 17.

‡ Acts vi. 4-7; 1 Tim. iii. 8.

care of its revenues and the necessities of the poor.

§ 10. As to the courts of the Church, the essential relation of these to the foregoing general views of the idea and nature of the Church is manifest, and, indeed, has already been pointed out in what has been said touching the governmental power in the Church as exercised always jointly and by *tribunals*. But the other principle needs here to be brought into view which also has already been referred to in a preceding part of this discussion as a fundamental peculiarity in the definition of the Church. This is the fact that the oneness of the Church is so absolute by reason of the connection of the visible with the invisible, as the actual development of the ideal, that the definition of the Church is substantially the definition, at the same time, either of the whole, or of any part thereof. From this it follows, in coming to regard the Church as a governmental power, that the power of the whole is over the power of every part thereof, and also the power of the whole in every part thereof. Hence, therefore, the same power is in every tribunal that is in any tribunal, whilst the power of the greater part is over the power of the smaller part. As it is, the Church of God, whether considered as the body meeting in a single house, or the body in Jerusalem, or Ephesus, or Antioch, composed of

bodies meeting in different houses and worshipping in different languages, or whether considered as the whole body of the Churches in Judea, Samaria, and Galilee; so tribunals, in a corresponding extent of jurisdiction, must of necessity exist in order to the discharge of the functions which we have seen are an absolute condition of the existence of the Church as one visible body, all the parts thereof in active communion with the Head. And here also is involved the consequence that in all ages of the Church the tribunals thereof, as to their functions, must be essentially the same, notwithstanding, as in the case of the officers of the Church, the progressive revelation under the administration of men immediately inspired may and must produce changes in the form of discharging these functions, until the completed revelation and the withdrawal of inspiration shall at last leave them permanent in form as well as in substance.

§ 11. Now the Scriptures exhibit, accordingly, this actual uniformity of government, by a series of tribunals representing the different extents of the meaning of the word Church, as existing under every dispensation. Elders and ministers of the word form their constituent elements,—and that in tribunals having jurisdiction of various degrees of extent, from a single community of worshippers up to that over the whole visible body. Such

was the structure of the ecclesiastical tribunals, as distinct from the civil, under the first general organization of Moses;* such it appears in all the subsequent history, whenever occasion calls for a reference to it.† Such we find it, beyond all controversy, at the opening of the New Testament, as appears from the numerous allusions to the synagogue with its elders and chief ruler, and to the sanhedrim of chief priests, priests, and elders; and such, with scarce a single important modification, do we find the government of the Church under the apostles,‡ and so left as the perpetual order of government for the Church.

Thus, with remarkable consistency, the Scriptures are found exhibiting the same great idea of the Church, as pervading all the details of office and government embodied in the actual forms which the Church assumed through all the ages of inspiration.

§ 12. As concerning the form finally developed at the close of inspiration, and which therefore is to remain the perpetual form of government for the Church under the dispensation of the Spirit till the second coming of Christ, these seem to be the fundamental facts:—

1. That during his personal ministry as a member of the Jewish Church, and in common with

* Deut. xvii. 8–12. † 2 Chron. xix. 8–11. ‡ Acts xv.

John the Baptist preaching the "Kingdom of Heaven is at hand," Jesus ordained twelve, that they *should be with him*, and that he might *send them forth to preach*.* As they were ever with him to be trained for their work, they are called "the twelve disciples," (μαθηται.)† As they were with him to have personal knowledge of his life, works, death, resurrection, and ascension, they are called his "witnesses," (μαρτυροι.)‡ As they were "sent forth," either during his own ministry to assist in spreading the announcement of the approaching new dispensation, or after his ascension and the descent of the Holy Ghost, to disciple, baptize, reorganize, and give its last permanent form to the visible Church, they were "his apostles," (αποστολοι.) Thus alike in every view of their functions as well as of the qualifications for the discharge of them, and of the divine powers conferred for the attestation of their authority, their office in as far as they were *apostles* was extraordinary in the nature of the case, and for a temporary purpose. The prime qualifications for the office were such as none but they could have. They must have been appointed by and have been with Christ personally; they must be qualified by personal observations to be wit-

* Mark iii. 16.

† Matt. xi. 1.

‡ Acts i. 8, iii. 15; 1 Pet. v. 1.

nesses; they must have miraculous power whereby to give the "*signs* of an apostle," even "*signs and wonders and mighty deeds*,"* especially the power to *confer* the Holy Ghost; for, as matter of fact, whilst other extraordinary ministers cotemporary with the apostles had in common with them miraculous gifts and powers, yet these apostles were distinguished from all other extraordinary ministers by the peculiar fact that apostles alone could confer the Holy Ghost.†

The relation of the apostles, therefore, to the Church of God and the ordinary and permanent officers thereof was analogous to that of the extraordinary civil assemblage, or convention of men clothed with power to form or reform the civil constitution, to the ordinary government and officers of the State under the constitution. It affects not the argument that in either case the same persons may be found exercising at the same time both the ordinary and extraordinary offices of the Church or the State.

2. As recommissioned at Christ's ascension to "go into all nations," &c. when the Holy Ghost shall have been sent and power from on high given them, they were clothed with plenary authority to reorganize the revived Church with a view to meet the demands of the new posture of

* 2 Cor. xii. 12.

† Acts viii. 12-21, and x. 44-48.

the Church as the Church of all nations. These special powers, however, operated no revocation of their commission as preachers of the kingdom of God. In the prosecution of their work, they not only appointed deacons* to whom the care of temporalities should be transferred, but also associated others with them in the spiritual government and pastoral oversight of the congregation.

The elders in the converted synagogues and in the newly-formed Christian Churches, as under the former dispensation, became the compeers of the apostles in the oversight of the flocks.† To these elders, as men appointed like themselves by the Holy Ghost to be the overseers, whenever the apostolic ministry terminated in any field, they formally transferred, as to their successors in office, all the responsibilities which had devolved upon themselves as ordinary ministers, and all the authority to exclude from the Church false teachers, and to repress schisms, which apostles themselves could have.‡ In short, all the functions of the

* Acts vi. † Acts xi. 30, and xiv. 23; 1 Pet. v. 1-4.

‡ Acts xx. 17-35. Let it be noted how the illative particle *οὖν* in verse 28, "Take heed THEREFORE," directly connects the charge to the elders with the previous recital of the apostles' duties among them, and implies that in his absence all these, as well as what follows, devolves upon them. He formally recognises the elders as his successors.

apostolic office, which in the nature of the case could be transferred and become permanent in the Church, were transferred to the elders, first as cotemporaries, then as successors, of the apostles.

3. Nor was the co-operation of the elders with apostles, and their co-ordinate authority to oversee the body, confined to the limits of the particular congregation of worshipping people, or even the united body of congregations in one city or district. With the apostles the elders were associated also as members of tribunals through which the general affairs of large sections, or of the entire body of the Church, were administered. To such a tribunal reports were made from the several missions;* and when cases of controversy arose involving general interests of the body, "the apostles and elders came together to consider the matter,"† to issue the case, and send forth their decision as a decree to be observed by all the Churches.‡ Thus it is manifest that the ordinary and permanent ministry of the Church was shared by the apostles with the elders as their cotemporaries, and officially their equals, in so far as concerns all the functions of an ordinary and permanent ministry in the Church at large, during the period in which the apostles themselves laboured in any of the Churches. And naturally, there-

* Acts xv. 4. † Acts xv. 6. ‡ Acts xv. 22, 23, and xvi. 4.

fore, they left the elders to be their successors in the general oversight of the Church also.

4. And when we turn now to the numerous allusions to the ministry, scattered throughout the apostolic epistles, the foregoing view in all its parts is fully confirmed.

First, as to the apostolic idea of the Church. It is the visible manifestation of the mystic body of which Christ is Head, which from eternity he loved, and for which he gave himself,* to which, as a visible organic body, Christ hath given a manifold ministry to rule over and teach for the calling and edification of his people.†

Second, as to the government of the body and the officers appointed to rule permanently therein. The language is remarkably uniform and distinct. Thus: "Let the elders that rule well be accounted worthy of double honour, especially they who labour in the word and doctrine;"‡ also, "remember them which have the rule over you, who have spoken unto you the word of God."§ "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy and not with grief." So also, "And we

* Eph. i. 4-22, 23; Col. i. 18; Eph. v. 23, 24, 25-32.

† Rom. xii. 4-8; 1 Cor. xii. 27, 28; Eph. iv. 4-16.

‡ 1 Tim. v. 17.

§ Heb. xiii. 3-17.

beseech you, brethren, to know them which labour among you and are over you in the Lord, and admonish you.”*

Now, from a comparison of these and other similar passages in the epistles, it is manifest that there are held forth these general truths:—

That there is established over the apostolic Church a government administered by those who rule and who are to be obeyed.

That it is an ecclesiastical government, since it is administered not only by rulers, but rulers some of whom labour in word and doctrine, and at the same time it is an authority simply governmental, since it is exercised in part by those whose office it is to rule only.

That it is a government spiritual in its nature and ends. It is of those who are over the Church “*in the Lord*,” and who “watch for souls,” and its power is spiritual, “to *admonish*,” also to “*reject*.”† That it is, nevertheless, an actual authority of “men” *over others*, (προεσταμενους,) as a father is *over* his household; for the same word describes the father’s authority over his household,‡ and its authority is enforced§ by precisely the same argument by which is enforced that of the civil

* 1 Thess. v. 12.

† 1 Tim. iii. 4–12.

‡ Titus iii. 10, 11.

§ Heb. xiii. 17.

magistrate.* That the style of this government is in exact accordance with the style of the government of the Church under the previous dispensations. It is by elders who rule only, and elders who both rule and “labour in word and doctrine,” “who have spoken the word of God.”

Third, as to the extent of jurisdiction in the government, it is not only over the members of the body,† but also over the rulers by their peers,‡ and to be administered according to established forensic forms. And as to the nature of the questions proper for this spiritual jurisdiction, they are not only questions of life and morals, but also questions of order and doctrine. “A man that is an heretic reject;”§ “And the spirits of the prophets are subject to the prophets.” “Let all things be done decently and in order.”||

Fourth, as to the mode in which this authority is conferred, it is through special ordination of faithful men, called by the Holy Ghost, by the laying on the hands of the presbytery.¶

Thus the facts set forth in the apostolic history and writings confirm, in every point, the view which has been before presented of the idea,

* Rom. xiii. 4. † 1 Cor. v. 4–12, 13. ‡ 1 Tim. v. 19.

§ Titus iii. 10, 11.

|| 1 Cor. xiv. 32, 40.

¶ 1 Tim. iv. 14; 2 Tim. i. 6, ii. 6.

structure, and functions of the visible Church of God. Nay, on the theory of the Church in Parts I. and II. of this discourse, these facts have all a ready and clear exposition; without it they are singularly confused and of difficult interpretation.

PART IV.

THE RELATION TO THE IDEA OF THE CHURCH OF THE
ORDINANCES OF WORSHIP APPOINTED IN THE SCRIPTURES.

§ 1. The fundamental ground and the essential nature of public worship determined by the relation of worship to the idea of the Church. Worship is the communion of the people with the Head of the body. § 2. What are the divinely appointed ordinances of worship. § 3. In the relation of these ordinances to the idea of the Church lies the fundamental distinction between them and all other forms of thought among men. § 4. Still more direct and immediate is the relation of the sacraments to the idea of the Church, since sacraments arise from, and are the seals of, a covenant between God and this visible body. § 5. The distinguishing mark of the sacraments as seals, that the seal is so constituted as to be a sign of the blessing particularly specified in the covenant. § 6. Circumcision and Baptism the ordinances through which the visible Church is perpetuated; the Passover and the Lord's Supper a perpetual attestation of his promise to be the deliverer of his covenant-people. § 7. These general principles, rightly expounded and logically arranged, constitute the science of the Church.

§ 1. It remains now to complete the whole view of the subject by a brief exposition of the relation to the general idea of the Church developed in Parts I. and II. of the several appointed ordinances of worship by which the life of the Church is to be sustained, through which that life is manifested, and by means of which, as her instrumentality, she is to accomplish her great design,—the

evangelization of the world, and the calling, gathering, and edifying the people given to Christ in the eternal covenant.

The primary conception of all worship in the most general sense is that of an intercommunication between man and God. The primary conception of all public worship in the Christian Church specifically lies, manifestly, in the special relation of the body to the Head. The fundamental design of worship here must be, that the members of the body may communicate with the Head, in whom their life is hid. The fundamental characteristics of all ordinances of worship, therefore, must be that they be adapted to communicate, first, the voice of the Great King of the Church to the souls of his people; and secondly, the voice of their souls responsive to the voice of God. Contemplated as a book of devotion on the largest scale, the entire contents of the Scriptures themselves may be classed under these two categories. The Bible is the "word of God" indeed, yet not in the sense of a record only of what God hath said in every form of providence, wonders, covenants, and inspirations, but what man said in response also, either in the way of reverent respect, or of angry or careless defiance. It is an infinite dialogue, the voice of God speaking to the great soul of humanity, and the many-toned voice of the soul of humanity answering back to God.

And such is the fundamental conception of all true external worship and ordinances of worship. Its purpose is, on the one hand, to be the channel of communication for the voice of God to the soul, and, on the other, of the soul of the worshipper answering back to God.

§ 2. Concerning the ordinances of public worship, what they are in kind, and in what manner to be performed, there can be little question among those who agree in holding the Scriptures to be the only rule of faith and worship. Reading, expounding, and preaching the word, blessing the people, prayer, singing praise, and the act of fellowship in the collection; these, together with the sacraments, (which as complex ordinances are best left to a separate consideration,) and discipline, which cannot here be considered, are the ordinances of scriptural authority in the public worship of God. Here, then, are plainly appointed the two sorts of acts of worship which express the communion between the Great Head of the kingdom and the citizens thereof. The minister of the worship stands in the reading, expounding, and preaching the word, and in the benediction and pronouncing sentence of discipline, to speak for God to men, and in the prayer to speak for men to God. And in addition to the prayer by which the people in one form make response to the voice of God through the representative voice

of the minister, in the ordinance of singing praise provision is made for each worshipper to make response for himself, and therefore the choice of this form of utterance in harmonious sounds, that the voice of response from the great congregation, each for himself, may, as an external act of worship, be without harshness and confusion. The bearing of this view of singing praise in public worship upon the question whether it, like the prayer, shall be done representatively by a few, or by the whole congregation, is very obvious.

§ 3. Once the nature of the ordinances of worship is properly apprehended, and their relation to the idea of the Church, it at once separates them in idea from every other kind of acts analogous to or resembling them. The reading of the word in the public worship is a solemn official ministration for Christ, and the utterance of his voice to the people. Hence the custom, so earnestly urged as an expediency by many who hold high views of the dignity and sacredness of the ministry, of reading the Scriptures at public worship in alternate portions by minister and people, originates in a manifest misconception of the nature of that ordinance of reading the word, and tends to obscure in the minds of the people its true relation to the worship as belonging to the class of acts in which the minister speaks for God to man. The expounding of the word is no mere display of

critical learning or skill, but the solemn unfolding of the mind of the Spirit in the word. The preaching of the word can no longer be mistaken for skilful teaching, or elegant speech, or profound reasoning, or labouring to convert men; all these may be involved in it as incidents; but the preaching of the word is essentially the uttering the message of Christ to men, and applying it to the soul; it is the taking that word which Christ, as the Prophet of the Church, hath uttered, and through the usual forms operating by speech upon the human soul, and by the aid of the Holy Ghost making it still the voice of Christ to men now, as really as it was to those to whom it was first uttered. In this aspect of his work, and assuming him to be both teacher and pastor, the preacher of the new is the true successor of the prophet of the old dispensation. In the one case, the revelation not yet being completed, the prophet gathered from direct communication with God his message to be delivered, and then permanently recorded it as God's voice; in the other case, the revelation being now complete, the preacher has that as the permanent oracle from which, led by the Spirit, he is to gather the message of God, and, by every proper means of reaching the human soul, lodge it there as the message of God. So the benediction upon the people is the word of God to men. It is not of the class with the prayer and praise

which it resembles in form, but belongs to the other class of acts in which the minister speaks for God to men, and perhaps is most nearly analogous to the authoritative sentence of discipline which it is his office also to pronounce. The act of fellowship in the collection for pious uses is more complex as an act of worship, but is properly reckoned also among the responsive acts of the people, whereby they give expression to the communion that exists between all the members and all the parts of the one great body, through the communion of each and all with Christ the Head. Thus every ordinance of the Church in detail is perceived to have its significancy, its reason, and its distinction from every thing else that is not an ordinance of worship, on account of its relation to the same fundamental idea of the Church external and actual, as at once the development of the great ideal, and as the instrument for the final and perfect accomplishment of the great ideal of the purpose of redemption.

§ 4. Still more direct is the relation of the idea of the sacraments to the idea of the Church visible as an organized spiritual community. For the two sacraments of the Church, alike under the Old and New Testaments, are but the signs and seals of the two special covenants in the great series of covenant-revelations, by one of which the Church visible was constituted, and by the other

of which the full and final deliverance of the Church so constituted was guaranteed. It has already been shown that, in revealing himself to man, God was pleased not only to accommodate himself to the language of men, but also to the habits of thought current among men, and therefore not only to give his word, but, as it were, his bond, for the promised blessings of salvation. And just as men feel more secure when their affairs with each other are no longer left open to any uncertainties from differences of understanding, nor dependent upon mere general promises, but definitively closed by a bond, contract, or covenant, behind which they need not go for evidence in claiming their rights and privileges,—so God vouchsafed to reveal the blessings of the gospel in the form of covenants for the greater assurance of the faith of his people. In the case of two of these covenant-revelations,—the one with Abraham, constituting him and his family the separate visible Church,* the other with the children of Abraham, now a great community just about to be delivered, as the Lord's covenant-people, from bondage,† he not only bound himself in the contract, but called upon the beneficiaries of the covenant, by a formal external act of his own selection, to set their seals also to the instru-

* Gen. xvii.

† Ex. xii.

ment. In the one covenant the seal was circumcision, in the other the sprinkling of the blood of the lamb and eating its flesh with solemn observances. This solemn affixing the seal to the covenant with God was commanded in both cases to be perpetually observed in the Church. Hence, then, the sacraments derive their origin, as ordinances of worship, in both the Old and the New Testament eras. As before observed in the case of other ordinances, the form changed with the progress of the revelation, but the essential idea of the sacraments remains the same. So they are regarded in Scripture. The same spiritual significancy is attributed to circumcision* as to baptism, and to the passover as to the Lord's Supper.† The same ideas are expressed by metaphors taken indifferently from either the Old or the New Testament form of these sacraments, and even the names of the one interchanged for the other. Nor does the change of the *form* of the seal, putting the rite of baptism for circumcision, at all affect the argument for the identity of the covenant, and, of course, the identity of the Church, under both dispensations. For the great truth signified, as already shown, in circumcision and baptism—the regeneration of the soul by the Holy Ghost—is equally expressed in

* Deut. x. 16 and xxx. 6; Lev. xxvi. 41; Rom. ii. 29 and iv. 11; Phil. iii. 3; Col. ii. 11–13.

† 1 Cor. v. 7, 8.

Scripture by either, as a symbol. Circumcision, as all other ordinances of the Old Testament, expressed faith as from a prophetic stand-point, and a desire for regeneration as the cutting off of the filth of the flesh; baptism expresses faith from a historic stand-point, and contemplates prominently the outpouring of the Holy Spirit as the power which alone can effect the regeneration. Thus, however apparently unlike the symbol, the thing signified in both is the same,—viz., the Holy Ghost, as the regenerator and sanctifier of the elect ones of the eternal covenant.

§ 5. These observations bring into view a peculiarity of all these seals of the covenant, alike in the Old and the New Testaments,—viz.: that the seal is itself of such kind and form as to signify visibly the great idea contained in the instrument to which it is attached. Thus, as just observed, the circumcision or baptism symbolizes the renunciation of the sin characteristic naturally of the seed of the serpent, and that regeneration of the nature by Divine power which puts the enmity between the seeds, thus significant of a translation into the body of the elect seed to become the Lord's people. The passover, or the Lord's Supper, is at once commemorative of the deliverance of the elect ones from death, and at the same time their spiritual life as nourished only by communion with their King and Deliverer. So that in each

case the seal becomes a sign also, and therefore the sacraments, as external acts of worship, become seals and signs of internal grace, and involve in one and the same act both parts of the communion which constitute worship,—the word of God to the soul, and the response of the soul to that word,—both words made visible to the senses, and at the same time used as the instrumentality of the Holy Spirit to confer the blessings symbolized.

§ 6. As circumcision or baptism, therefore, is the seal of the covenant which first constituted the visible Church, so, in the very nature of the case, it becomes the sacrament which continually perpetuates the visible Church. It is the entering into solemn contract to be Jehovah's people, as he contracts to be the God of all such in the original instrument. As that original instrument expressly provides that the family principle, which had obtained in all the previous as in all subsequent covenants, shall still be recognised as fundamental under this covenant charter of the new visible community, so that principle must continue to be recognised under all dispensations and changes of the form of the seal. As the original social organization out of which the Church grew was the family, so the constituent elements of the visible Church, from the first, were *families*. Its members are not individual believers merely, but their seed also with them. And, as we have

already shown that this community, in essential idea and in fact, remains the same under all changes of dispensation, so it is still constituted of the same elements as at first.

And as the one sacrament is thus made the instrument of a perpetual process of creating the visible Church itself, so the other sacrament is a perpetual attestation of the great promise to redeem his elect covenant people, and on their part of their simple reliance on that promise for salvation, and their renewal of the engagement to be his people, ruled and guided by him as their King and Head. As, then, in the ministration of the word, the minister commissioned of Christ speaks for Christ to men, so in the sacraments he stands as Christ's authorized attorney, to exhibit his covenant and receive from men their seal to it. They thus become special means of grace, exhibiting, as they do, the whole promise of the gospel in substance in the form of a solemn bond closed and sealed. His people, by reason of sin and manifold temptations, ever prone to doubt, unbelief, and confusion of ideas as to the terms on which they may receive salvation, are herein reassured in the strongest form,—even the bond of Jehovah; and they are at the same time reminded that the simple terms of this covenant alone are the terms of salvation, and there are no open questions touching them, nor need they ever con-

cern themselves as to any thing behind the covenant.

It is scarcely needful to add the inference from the foregoing view that where there is no Church there can be no sacraments, and, conversely, no sacraments, no Church, in the sense of a visible organized body.

§ 7. Such is a brief and necessarily imperfect sketch of the relations conceived to exist between the several fundamental truths which constitute the doctrine of the Church and what should be the grand central idea of that doctrine. These truths, if clearly stated, rightly expounded, and logically arranged, having their several relations to each other determined and their resulting truths evolved, would constitute a positive science of the Church. It may be seen, however, from even this outline, that there is such a thing as a positive doctrine of the Church, and that, too, forming an essential part of the system of truth pertaining to salvation as revealed in the Scriptures. And therefore it is not without most weighty reason that this doctrine should claim very prominently the attention of those whose office it may be to rule in the Church and expound the word of God. The limits of this discourse are utterly inadequate to the exhibition of even the most important of the bearings of such a doctrine of the Church as this, and its wide range of

application to almost every one of the more prominent subjects of agitation and controversy in the modern Church. Yet, simply for the sake of suggesting the general method of this application, a few illustrations will here be subjoined in conclusion.

CONCLUDING OBSERVATIONS.

§ 1. If there be such a positive doctrine of the Church revealed, then there is no place for a *VIA MEDIA*; nor can the true amalgamate with any other theory. § 2. This illustrated by a parallel comparison of the theories of Presbytery, Independency, and Prelacy, showing how they differ in their fundamental idea, and each consistent with itself; they differ also in every important detail. § 3. From the nature of the case, there is no place for human traditions, expediencies, and ingenuities in respect to the order and ordinances, any more than in respect to the creed, of the Church. § 4. The current prejudice against the principles of Divine warrant founded upon mere fallacy and misconception of the true idea of the Church. § 5. Clear views of the Divine appointment of all that pertains to the government and worship of the Church necessarily tend to higher, more earnest and spiritual views of the Church and her work. § 6. Special call upon the Presbyterian Church in the United States to testify for these truths from her past history and from her present position. § 7. The true organon of the science of the Church the word of God.

§ 1. It is clear, if there be such a positive doctrine of the Church, scripturally and logically developed from the very fundamentals of the gospel, and pervading the entire spirit of the system, then it is idle to conceive of any *via media* between this theory and theories of the Church radically different from this, and dangerous to the peace and purity of the Church to endeavour to amalgamate them.

§ 2. If we select, for instance, the three mo-

dern theories of the Church most apt to be considered non-essential in their differences, and therefore most frequently thought capable of being thus fused together,—the theories of Presbytery, of Independency, and of Prelacy,—and apply the principles here set forth, tracing out each from the fundamental idea of the Church, they will be found radically distinct at each successive point. This will appear from a parallel comparison of these three theories in their radical idea, and in the several secondary principles derived therefrom, touching the general idea, structure, and functions of the Church of God.

DOCTRINE OF THE CHURCH:—

According to Presbytery.

1. As to the idea of the Church. — The Church visible is that organic body which—as a manifestation of the purpose of God to redeem an elect body of which the Mediator is head, as a method of revealing to men that purpose, and as a means to the accomplishment thereof—hath been by special covenant organized in time into a visible kingdom or spiritual commonwealth, with laws, ordinances, and officers.

According to Independency.

1. As to the idea of the Church.—The only Church visible is the confederation of ostensible Christians, organized by mutual covenant into a society complete in itself, with the design of meeting personally together for Christian worship. There is no actual, one visible Church, beyond the ideal aggregate of the unities of Christian societies.

According to Prelacy.

1. As to the idea of the Church.—The Church visible is an organic unity, incorporated by Jesus Christ in the persons of the apostles and their successors in office, through whom he gathers into connection with themselves his elect body, communicates the grace of salvation, and rules the people as their King.

2. The constituent elements of the Church visible are not simply individuals, but individuals also as representing families, through them thus entering into the covenant with God by which the visible Church is organized and perpetuated.

3. The power in this spiritual commonwealth is from Jesus Christ the Mediator; is by him vested in the Church, contemplated as an organic body composed of rulers and ruled; is to be administered by office-bearers whom he selects, qualifies, and commissions, but to be actually exercised only at the vocation of the people, and after ordination by a proper tribunal.

4. The visible Church is an actual government, perfect in all its parts, distinct from the civil government, which is also of God. It is distinct from the civil government in that:—(1.) The source of all Church power is Jesus the Mediator; of civil power, God the Author of nature. (2.) The rule to direct

2. The constituent elements of the Church visible are believers only, *i.e.* such as give credible evidence of saving faith, who enter into mutual covenant with each other to worship God and walk according to his ordinances.

3. The power of government ecclesiastical is from Jesus Christ; but, like the power of civil government, it is vested in the people, as such; is to be exercised only by the people, either in mass or through delegates selected by them, whose only ordination is their appointment and installation in office by the people.

4. The visible Church is a spiritual commonwealth only in so far as relates to the mutual covenanting of a body of believers who personally worship together. Nor is there any other power of government in the Church, save such power as is invested in the single congregation for its separate

2. The constituent elements of the Church visible are such individuals, adult and infant, as are made members of the body by their baptism.

3. The power of government ecclesiastical is vested by Jesus Christ in the order of men first incorporated as the Church, and their successors in office. Nor without ordination at their hands can any ministry be lawful or any ordinances valid. When it is expedient, the apostle-bishops may call in the counsel and aid of others,—but as advisory only.

4. The Church visible, considered as a government, is not a spiritual commonwealth, but a hierarchy, and in its order is superior to the civil government, or should have at least concurrent jurisdiction with it, except as considerations of expediency may render it proper to decline any connec-

the administration of Church power is the revealed word only, the statute law of the king; the rule to direct the civil power is reason and the light of nature. (3.) The scope and aim of Church power are things spiritual, of civil power things temporal. (4.) The symbol of Church power is the keys,—as ministerial only; of the civil power the symbol is the sword,—as coercive. And in the general exercise of this power all the ends of the Church, as the one visible body and kingdom of Christ, whether contemplated as a whole, or any part thereof, are to be accomplished. Nor is it competent to this government to legislate of matters pertaining to the State, or to the State to legislate of ecclesiastical affairs.

5. Therefore the Church, considered as an instrumentality, is both a divinely appointed government for the training and edification of the elect, and a divinely appointed missionary organization, complete in all

government. Nor is there any obligation to confederate together several congregations, except as mutual convenience may dictate.

It is the province of the Church so confederated to guide, enlighten and rectify public opinion on any matters pertaining to the moral, social, civil, or political welfare of the civil community.

tion with the civil power.

5. Therefore there is no provision made by Divine warrant for any government of the Church as one body, or for any concentrating thereof as a missionary organization, or for any agencies through which the

5. The whole governmental authority of the Church being vested in this hierarchy, there is herein all needful provision for the evangelization of the world,—and through this agency alone can the gospel

its parts, for concentrating the strength of his people on the work of evangelizing the world and affording the agencies through which to work.

6. The fundamental office of government in the Church is the Eldership,—of two classes, one that rule only, the other that both rule and also administer ordinances. As rulers, in either case the power is a joint power, to be exercised only by them as members of tribunals. Besides this, the only power of government in the Church is the office of the Deacons, which concerns temporalities only.

7. As to the mode of administration of Church government.—The whole body being one, yet every organic part thereof having the functions belonging to the whole, and the power of the whole being over the power of every part, the administration is by a series of tribunals representing the different extents in which the term *ἐκκλησία* is taken

work shall be carried on. But it is competent for the Christian people to devise such voluntary organizations for this or any other purpose as may be deemed expedient.

6. There is no officer of rule in the Church divinely appointed. The people of the Church appoint one or more to administer ordinances, who are the elders, and also deacons, to be assessors with them.

7. The administration of Church power, as such, is confined to the particular congregation. Nor does the confederation of Churches give any power to the greater part over the smaller part. All power beyond that in the particular congregation is purely moral, undefined, and unrestrained by any limits.

grace be offered to all nations.

6. The officers of the Church are of three orders, divinely appointed,—bishops, who exercise apostolic authority, and who appoint under them; priests; and deacons, to administer ordinances.

7. The administration of Church government is *ex ordine* by bishops, and not jointly by tribunals. But it is expedient to associate with the bishop advisory councils; and also to represent the unity of the whole Church in a council of Bishops.

in Scripture, with well-defined and limited powers from the lowest to the highest court.

8. The sacraments of the Church are actual visible seals of a covenant between the Mediator and his elect Church, and signs to them of the grace guaranteed to the Church in the covenant, and conveyed to all such as worthily partake of them.

8. The sacraments of the Church are not seals of a covenant between the Mediator and the Church, but of a personal covenant with the worthy partaker thereof, and significant rites simply expressive of inward spiritual blessings.

8. The sacraments of the Church are the actual channels through which grace is conferred when administered by such as are lawfully authorized by the successors of the apostles to administer them.

Nothing more is needful than this exhibit of the theories side by side, as they naturally develop from their fundamental idea of the Church severally, to demonstrate, on the one hand, what has already been said of this power of a great idea in controlling all the details of a system, and, on the other hand, the inevitable confusion in the Church that must flow from any attempt at an eclecticism which shall aim to gather its parts from these three theories.

§ 3. It is clear that Christ has left little room for the exercise of mere human ingenuities, the dogmas of human tradition, or the suggestions of human expediency, in respect to the order and ordinances, any more than in respect to the doctrinal creed, of the Church. Such order and ordinances as the very nature of the Church called for, and

because such as the nature of the Church called for, were ordained from the first as to their substance, and as to their form modified during the progressive steps of the revelation, under the direct administration of the King in Zion, and through men immediately inspired, until their forms were fixed and left to be permanent at the close of the revelation. Nor is it easy to see, considering the essential relation of the Church to the revelation itself, even as a fundamental part of it, why human traditions, expediencies, or ingenuities should be competent either to add to or take away from the doctrines pertaining to the Church, any more than to add to or take away from any other of the things written in this Book. It is difficult to perceive why any part of the Church which fails in conformity to the scriptural pattern of the Church is not imperfect and in error, just as much—no more, no less—than if it fails to conform in its creed to the teachings of Scripture concerning any other doctrine. The tendency of our times to underrate the importance of the doctrine of Christ as a King and the great system of truths that belong to it, in comparison to the doctrine of Christ as a Priest and the great system of truths that belong to it, seems wholly arbitrary and out of harmony with the spirit of the revealed word, which certainly gives equal, if

not greater, prominence to the kingly office of the Mediator and its accompanying truths.

On the other hand, it is equally plain that, as the affairs of the spiritual kingdom of Christ are of such a nature as to preclude any human devices in the way of means and instrumentalities for administration, so also the divinely appointed agencies for the administration of these affairs preclude the idea of the use of these agencies and the power accompanying them for any other purposes than the one great purpose of the kingdom itself. The officers, the ordinances, the courts, of the Church have, as we have seen, a very definite and a single end in view,—viz.: the evangelization of the world, and the calling and gathering out of it the elect of God. Hence the too common conception of the Church as power to be used directly for the promotion of mere humanly devised reforms, however desirable in themselves considered, and important to men, as men and citizens, to effect such reforms, or the conception, of the ordinance of the word preached as an instrumentality to rectify wrong public opinion, wrong moral views of social and civil affairs; or the conception of the courts of the Church as agencies through which to reach directly and reform civil evils and to arraign the State on national wrong-doing, is inconsistent with the fundamental nature of the Church itself, and must

ultimately work out only confusion and corruption. This kingdom, in its administration, contemplates men only in relation to Jesus the Mediator. It ignores all strifes and parties of the kingdom of Cæsar. It knows men only as friends or enemies of the King, and knows no parties but the parties of Christ and of Antichrist.

§ 4. The too current prejudice against the doctrine of Church government, as of divine warrant, as dangerous to the peace of the Church, and generating a narrow sectarianism, among those who yet justify at the same time the greatest earnestness for the doctrines of the Creed as of Divine warrant, is manifestly founded on confused and indistinct views of the teaching of Scripture concerning the Church. If it is true that Christ has made the Church an essential part of the revelation of himself,—that the Church visible is but the manifestation of the great ideal body for which he undertook to mediate, and the instrumentality through which he not only manifests the purpose, but also effects it; then surely there is no propriety in thus exalting the creed, one form of his revelation, and depreciating the Church, another form of it. The true secret of this prejudice is doubtless the outcry, by arrogant zealots for the very opposite of a true doctrine of Divine warrant, of “The Church! the Church!” “The temple of the Lord are we.” They have been regarded as the

special advocates of Divine warrant whose aim has been to exalt human traditions as sufficient warrant, and whose High-Churchism, popularly so called, was simply *Wrong-Churchism*, ignoring or setting aside the very first and most fundamental conceptions of the Church as exhibited in Scripture. If the several parts of the structure of the visible Church, as the whole structure itself, constitute a portion of the revelations of Christ, and are the agencies through which the Holy Spirit shall carry on the calling, the recreation and edification of the elect, and be the testimony against the reprobate, then zeal for that order, whatever it be, is the highest wisdom, and the higher the Churchism the more spiritual the Church. If, on the other hand, it grieve the Holy Ghost when men adulterate the pure doctrines of the creed with human glosses, shall it less grieve the Spirit when Christ's own appointed ordinances and agencies are supplanted by mere human machinery?

§ 5. A clear apprehension of the divine appointment of all that pertains to the Church is the surest guarantee for earnest spiritual views of all that pertains to the administration both of the ordinances, the government, and the management of the affairs of the Church. Indeed, with these views, not only will the ministry of the word and ordinances assume more of its truly spiritual and

unworldly character in the minds both of minister and people, under a consciousness of the presence of the Holy Spirit, but also the courts of the Church will assume more of their peculiar sacredness as courts of Jesus Christ, in which he is the true source of authority,—though he vouchsafe to speak through feeble men; within which his Spirit moves and guides to right conclusions, and by which, as his own chosen instrumentality, he will bless his Church just as really as by the ministration of the word. When such views become clear and distinct matters of consciousness with the members of the Church Sessions, Presbyteries, Synods, and Assemblies, then shall these agencies of the Church be no longer felt by any to be too secular and worldly in their nature to admit of high spiritual communion with the Head through them; nor any longer shall the spiritual impulses of the Church be found calling for other assemblies of the office-bearers, distinct from the courts of the Church, for semi-official conference touching spiritual affairs of the kingdom and special prayer for revival.

§ 6. The providence of God seems clearly to point out a high and glorious mission to the Presbyterian Church of this country in these last times,—even the carrying on to its completion that development of the idea of a true gospel Church which he put it into the hearts of the martyr

fathers of Scotland to construct for his glory, as he put it into the heart of David to build his temple but reserved the honour of the actual construction thereof to another generation. To that noble race of men,—too great and noble in their rugged grandeur of character to be understood by the dilletantism that, in his just anger, he permitted to fall upon subsequent generations in Britain,—to that noble race it was given to see and to comprehend, beyond all other portions of the Reformed Church, those great constituent truths which underlie the spiritual commonwealth of Christ, as well as those truths also which underlie the constitution of the civil commonwealth. But it was not given them in his providence to construct either as they listed. That was a time of peril, and it seemed to human vision impossible that the Church could exist without the aid of, much less in direct conflict with, the civil power. It was the day of the wrath of Antichrist, and of his power, too, with all Cæsar's legions at his back. Was it wonderful, then, that in the darkness of the impending storm their eyes were holden, that they did not penetrate fully the meaning of Jesus when he declared, "My kingdom is not of this world: if so, then would my servants fight"? Admitting the power of the State in spirituals as in some sort co-ordinate with that of the Church of God, in order to buy their peace

with the State till the Lord might open the way before them, the leaven of that one dangerous principle worked gradually the corruption of their pure gospel theory of the Church. The truths so clearly enunciated at the first seemed to become obscured to the eye of the Church, and thus, gradually, the Church of the Martyrs degenerated into the Church of the Moderates, from which, as from Babylon of old, her true sons had at last to go out.

As the young tree exposed to the bleak storms on the hills, by unwise tenderness taken and planted beside the sunny wall for shelter, grows on indeed, but grows deformed from lack of space on the one side to spread its boughs in due proportion as nature would have it; so that noble Church, taken from the storms that threatened it to shelter beside the civil power, lost the beauty and symmetry of the first era of its growth. Here, at the distance of centuries of time and an ocean of space, is found planted its noblest scion, in a free, open field, to develop as the life which is hid therein may lead it. Is not the time fully come for once more rallying the elect of God under the banner of Christ's Crown and Covenant? The outline of the great doctrine of the Church here presented is no original view as to its chief matter and substance, but an attempt to set forth, in their full proportions and in their logical relations, that

system which the early symbols of the Scottish Church held forth as her great protest against Antichrist. For, while the Churches of the Continent raised the voice of protestation in chief against the corruptions of the Creed and of the Ritual, and Scotland joined in the indignant shout of rebuke, yet, to the view of Scotland, over and above all the abominations of the Man of Sin was his impious seizing of the crown of the Saviour, and by the treason annulling his covenant with his visible elect Church.

§ 7. Simply because of a profound conviction that such a general doctrine of the Church is held forth in the word of God; that all that pertains or ought to pertain to the Church is therein set forth; that, in the nature of the case, nothing can pertain to the Church save what is found in the word; and because also of a like profound conviction that every true seeker after his truth may rely on the promise that his Spirit will guide into all truth,—has this occasion been taken advantage of for gathering and giving utterance to the views here presented. That the presentation of them is altogether imperfect and unworthy so great a theme; that with the truth much that is erroneous has incidentally connected itself; that even what is the truth of God in this discourse will fail of its adequate impression upon the understandings and the hearts of his brethren by reason of the feeble-

ness with which it is stated,—the author needs not the criticisms of those more learned and able than himself to make him sensible of. But, having made an honest attempt at an exposition of the grounds and reasons of the polity and ordinances of the Presbyterian Church, in grateful return for her marks of confidence in him and her many kindnesses towards him, as well as in gratitude for the amazing mercy of her Head and King, his highest ambition will have been attained, and all the damages of criticism more than repaired, if by this attempt he may be the instrument of awakening in her young ministry an earnest desire to know more perfectly the truth which Christ himself hath revealed concerning his Church, and of directing their attention to the great principle which should constitute the organon of this science,—viz.: the word of God, the whole word of God, following implicitly as far as it goes, and stopping wherever it stops.

APPENDIX

ANE SCHORT SOMME
OF THE
FIRST BUIK OF DISCIPLINE,
OR THE
POLICIE AND DISCIPLINE OF THE CHURCH;
DRAWN UP BY
MR. JOHN WINRAM, MR. JOHN SPOTTISWOOD,
JOHN WILLOCK, MR. JOHN DOUGLASSE,
MR. JOHN ROW, AND JOHN KNOX,
AND
PRESENTED TO THE NOBILITIE ANNO 1560, AND AFTERWARDS
SUBSCRIBED BY THE KIRK AND LORDS.
FOR THE INSTRUCTION OF MINISTERS AND REIDARIS
IN THAIR OFFICE.

“According to all that I shew thee, both after the fashion of the tabernacle, and
after the fashion of all the ornaments thereof, even so shall ye make it.”

Exod. xxv. 9.

BOOKS OF DISCIPLINE.

PREVIOUSLY to the legal establishment of the Protestant religion in 1560, the Book of Common Order used by the English Church at Geneva was generally followed as the rule of worship and discipline by the Scots Reformers; but that being found inadequate to the regulation of a church consisting of numerous congregations, a Book of Discipline adapted to the state of the Church was, soon after that event, urged upon the Parliament as a necessary accompaniment to the legal institution of the National Church. Parliament, however, was dissolved without any thing being done on this subject. But the Reformed clergy persevered, and the Privy-Council were induced to grant a commission to five ministers to frame such a standard of ecclesiastical government. When they had completed their task on 29th May, 1560, the "Book of Policy," or "First Book of Discipline," was submitted to the General Assembly, by whom it was approved; and, though not formally ratified by the Council, it was subscribed by a great portion of the members. Many of them, however, were opposed to it; and by some it was stigmatized as a "devout imagination." The "First Book of Discipline," therefore, though thus sanctioned by the Church, was never formally and fully approved by the civil authorities.

After many commissions and conferences, with a view to the settlement of the discipline of the Church, it was finally agreed on by the General Assembly in 1581, and registered in the Acts of the Kirk. The Confession of Faith, which had received the sanction of the civil government, was also declared to be the Confession of the Professors of the Reformed Doctrines of the Church of Scotland.

As the First Book of Discipline consists in large part of details of measures of reform rather than a concise statement of principles, it is deemed more suitable to the brief limits, as also to the purpose, of this Appendix to republish the "Schort Somme" of the book, containing all its general principles, and apparently coeval with the symbol of which it is an abridgment.

ANE SCHORT SOMME
OF THE
FIRST BUIK OF DISCIPLINE.

I. *Doctrine.*—The word of God onlie, quhilk is the New and Auld Testament, sal be taught in everie kirk within this realme, and all contraire doctrine to the same sal be impugnit and utterlie suppressit.

We affirme that to be contrarious doctrine to the word, that man has inventit and imposed upon the consciences of men be lawis, counsallis, and constitutions, without the expresse command of Godis word.

Of this kynd are vowis of chastitie, disgysit apparell, superstitious observatioun of fasting dayis, difference of meatis for conscience saik, prayer for the dead, calling upon sanctis, with sic uther inventiouns of men. In this rank ar holie dayis inventit be men, sic as Christimes, Circumcision, Epiphania, Purificatioun, and utheris fond feastis of our ladie: with the feastis of the Apostillis, Martyris, and Virgins, with utheris quhilk we judge utterlie to be abolisheit furth of this realme, because they have na assurance in Godis word. All maintein-aris of sic abominatiouns suld be punishit with the civill sword.

The word is sufficient for our salvation, and theirfoir all thingis neidfull for us ar conteinit in it. The Scriptures sal be red in privie houses for removing of this gross ignorance.

II. *Sacramentis*.—The sacramentis of necessitie are joynit with the word, quhilk are twa onlie,—baptisme and the tabill of the Lord. The preaching of the word man preceid the ministratioun of the sacramentis. In the dew administratioun of the sacramentis all things suld be done according to the word, nothing being addit, nor zit diminisht. The sacramentis suld be ministerit efter the order of the Kirk of Geneva. All ceremoneis and reittis inventit be men suld be abolisheit, and the sympill word followit in all poyntis.

The ministratioun of the sacramentis in na wayis suld be gevin him in quhais mouth God has not put the word of exhortatioun. In the ministration of the tabill sum comfortabil places may be red of the Scriptures.

III. *Idolatrie*.—All kynd of idolatrie and monumētis of idolatrie suld be abolishit, sic as places dedicat to idolatrie and relickis. Idolatrie is all kynd of worshiping of God not conteinit in the word, as the mess, invocation of saintis, adoratioun of images, and all uther sic thingis inventit be man.

IV. *The Ministrie*.—No man suld enter in the ministrie without ane lawfull vocatioun. The lawfull vocatioun standeth in the electioun of the peopill, examinatioun of the ministrie, and admissioun be thame baith. The extraordinar vocatioun has ane uther consideratione, seing it is wrocht only be God inwartlie in menis hartis.

No minister suld be intrused upon any particular kirk without thair consent; bot gif ony kirk be negligent to elect, than the superintendent with his counsall suld provide ane qualifiet man within fortie dayis.

Nather for raritie of men, necessity of teiching, nor for any corruptione of time, suld unable personis be admitted to the ministrie. Better it is to have the rowme vaikand than to have unqualifiet personis, to the sclander of the ministrie and hurt of the kirk. In the raritie of qualifiet men we suld call unto the Lord, that he of

his gudnes wald send forth trew laboreris to his harvest: the kirk and faithfull magistrate suld compell sic as have the giftis to take the office of teiching upon thame.

We sould consider first quhidder God has geven the giftis to him quhame we wald choise: for God callis no man to the ministrie quhame he armes not with necesarie giftis.

Personis noted with infamy, or unabill to edifie the kirk be helsume doctrine, or of ane corrupt judgment, suld not be admittit nor zit reteinit in the ministrie; the Princeis pardon nor reconciliatioun with the kirk takis not away the infamie befor men: thairfoir public edictis suld be set furth in all places quhair the persone is knawin, and strait charge gevin to all men to reveill gif thay knaw ony capital cryme committit be him, or gif he be sclanderous in his life.

Personis proponed be the kirk sal be examined publickly be the superintendant and brethren in the principal kirk of the diocie or province. Thay sal geif publick declaratione of thair giftis, be the interpretatione of sum places of Scripture. Thay sal be examined openlie in all the principall poyntis that now ar in controversie. Quhen thay are approvin be the judgment of the brethren, thay suld mak sindrie sermones befor thair congregations afor they be admittit.

In thair admission, the office and dewtie of ministeris and peopill sould be declarit be sum godlie and learnit minister. And sua publickly befor the people sould they be placeit in thair kirk, and jointit to thair flock at the desire of the samin: uther ceremonies except fasting with prayer, sic as laying on of hands, we judge not necessair in the institution of ministerie.

Ministeris sa placeit may not for their awin plesure leve thair awin kirkis, nor zit thair kirkis refuse thaim, without sum wechtie causis tryit and knawin: but the General Assemblie for guid causes may remove ministeris from place to place without the consent of the particular kirkis.

Sic as ar preichers alreddie placeit, and not found

qualifiet efter this forme of tryall, sal be maid reidaris: and sa for no sort of men sal this rigour of examination be omittit.

V. *Reidaris*.—Reidaris are bot for a time, till, through reiding of the Scriptures, thay may come to further knowledge and exerceis of the kirk in exhorting and explaining of the Scriptures. No reider sall be admittit within twentie-ane zeiris of age, and unless thair be ane hope that be reiding he sal schortlie com to exhorting. Reiders fund unabill, efter tua zeiris' exerceis, for the ministrie, sould be removit, and uthers als lang put in thair rowme.

No reider sal attempt to minister the sacramentis untill he be abill til exhorte and perswad be helsum doctrine. Reideris a landwart sal teiche the zouth of the parochinis.

Ministeris and reideris sal begin evir sum buik of the Auld or New Testament, and continow upon it unto the end; and not to hip from place to place as the Papistis did.

VI. *Provision for Ministeris*.—The ministeris' stipend sould be moderated that nether thei have occasion to be cairfull for the warld, nor zit wanton nor insolent onywise. Thair wyfis and children sould be sustenit not onlie in thair time, but also after thair death.

VII. *Elderis and Deaconis*.—Men of the best knowledge, judgement, and conversatioun sould be chosin for elderis and deaconis. Thair election sal be zearlie, quhair it may be convenientlie observit. How the votis and suffrages may be best resavit with everie manis fredome in votting, we leif to the judgement of everie particular kirk. Thei sal be publiclie admittit, and admonished of thair office, and alse the peopil of thair dutie to them, at thair first admission.

Thair office is to assist the ministeris in thair execution of discipline in all grit and weightie matteris. The elderis sal wathe upon all menis maneris, religioun, and

conversatioun, that ar within thair charge: correct all licentious leveris, or else accuse them befor the sessioun.

Thei sould tak heid to the doctrine, diligence, and behavior of thair minister and his househald; and gif neid be, admonishe and correcte thame accordingle.

It is undecent for ministeris to be buiridit in ane ail-house or taverne, or to hant mekil the court, or to be occupiet in counsel of civill affairis.

The office of deaconis is to gadder and distribute the almes of the puire according to the directione of sessione. The deaconis suld assist the assemblie in judgement, and may reid publiclie gif neid requyris.

Elderis and deaconis, being judges of uther menis maneris, man with thair househald leve godlilie, and be subject to the censure of kirk.

It is not necessair to appoynt ane publick stipend for elderis and deaconis, seing thei ar changed zearlie, and may wait upon thair awin vocation with the charge of the kirk.

VIII. *Superintendentis*. — The necessitie, nomination, examination, and institution of superintendentis, ar at large contenit in the Buik of Discipline, and in monie thingis doe agrie with the examinatioun and admission of ministeris. Principall townis sal not be spoilzeit of thair ministers to be appointed superintendentis. Superintendentis ainis admittit sal not be changed without grit causeis and considerationis.

Superintendentis sal have thair awin special kirkis besyde the common charge of utheris. Thei sal not remaine in ane place untill thair kirkis be provydit of ministeris or reideris. Thei sal not remaine abone twentie dayis in ane place in thair visitation till thei pass throw thair boundis. Thei sal preiche themselves thryce in the weik at the leist. Quhan thei come hame again to thair awin kirk, thei man be occupyit in preiching and edifieing of the kirk: thei sal not remain at thair cheif kirk abone thrie or four monethis, bot sal pas agane to thair visitatioun.

In thair visitatioun thei sal not onlie preiche, but als examine the doctrine, life, diligence, and behavior of the ministeris, reideris, elderis, and deaconis. They sal consider the ourder of the kirk, the maneris of the peopil, how the puire ar providit, how the zouth ar instructit, how the discipline and policie of the kirk ar keipit, how heinous and horribil crymis ar corrected. They sal admonish, and dress thingis out of ordour, with thair counsel as thei may best.

Superintendentis ar subject to the censure and correction not onlie of the synodal conventioun, bot also of thair awin kirk and uther within thair jurisdiction. Quhatsumevir crime deservis correctione or depositione in ony uther minister, the same deservis the lyke in the superintendent.

Thair stipend wald be considerit and augmentit abone uther ministeris, be reasone of thair gritt charges and travell.

IX. *Discipline*.—As no common-welth can be governet without executione of gude lawis, na mair can the kirk be reteined in puritie without discipline. Discipline standeth in the correctione of these thingis that ar contrarie to Goddis law, for the edefieing of the kirk. All estatis within the realme ar subject to the discipline of the kirk, als weil reuleris and preicheris as the common peopill.

In secreit and privie faultis the ordour prescribed be our Maister suld be observed, quhairof we neid not to wryte at length, seing it is largelie declared in the Buik of Excommunication.*

Befoir the sentence proceid, labour sould be takin with the giltie be his freindis, and public prayer maid for his conversioun unto God. Quhen all is done, the minister sould ask gif ony man will assuir the kirk of his obedience, and gif ony man promeis, than the sen-

* The Book of Excommunication was written in the year 1567: so this Summary was not written till some time after.

tence sal stay for that time. Gif efter publick proclameing of thair namis they promise obedience, that sould be declarit to the kirk quha hard their former rebellione.

The sentence being ainis pronounced, na member of the kirk sould have companie with thame under pain of excommunicatione, except sic personis as ar exemit be the law. Thair children sould not be resavit to baptisme in thair name, bot be sum member of the kirk quha sal promise for the children, and detaist the parentis impietie.

Comittaris of horribil crymis worthie of death, gif the civill sword spair them, thei sould be halden as deid to us, and cursed in their factis.

Gif God move thair hartis to repentance, the kirk cannot deny thame conciliatione, thair repentance being tryed and fund trew. Some of the elderis sould resave sic personis publickly in the kirk in taken of reconciliatione.

X. Mariage.—Personis under cuir of utheris sal not mary without thair consent lauchfullie requyrit. Quhen the parentis and utheris ar hard and stubborn, than the kirk and magistratis sould enter in the parentis rowme, and decerne upone the equitie of the caus without affectione. The kirk and magistrat sal not sute for thame that commit furnicatioun befor thay sute the kirk.

Promises of bairnes within aige ar null, except thay be ratifeit efter thay cum to age.

Band of mariage suld be proclamit upon thrie severall Sondagis, to tak away all excuse of impediment.

Committeris of adulterie suld not be overseit be the kirk, albeit the civil sword oversie thame, but suld be estimit as deid and excommunicate in thair wickit fact. Gif sic offendaris desire earnestlie to be reconceilit to the kirk, we dar not refuse thame, nor excommunicat them quhame God has brocht to repentance.

The pairtie that is provin to be innocent suld be admittit to mariage againe. As for the pairtie offending,

all dout of mariage wald be removit if the civil sword wald stryk according to Godis word.

XI. *Policie*.—*Policie* is an exerceis of the kirk serving for instructioun of the ignorant, inflaming of the learnit to gritter service, and for reteining of the kirk of God in gude ordor.

Of the partis of policie sum ar necessar, and sum not necessar absolutlie. Necessar is the trew preiching of the word, the right ministratioun of the sacramentis, the common prayeris, the instructioun of the zouth, the support of the puir, and the punishment of vice. Bot singing of psalmis, certaine dayis of the conventionis in the weik, thryse or twice preiching on week-dayis, certain places of Scripture to be red quhen thair is na sermone, with sic thingis, ar not necessar.

In townes we requyre everie day aither sermon or publick prayeris, with sum reiding of Scriptures. Publick prayers ar not neidfull in the dayis of preiching, leist thereby we suld nurische the peopill in superstition, causing tham understand that the public prayeris succedeis to the Papistical messe. In everi notabil towne we requyre that at the least anis in the weik beside the Sunday the haille peopill convene to the preiching.

The Sunday man be keipit straitlie in all townis, baith befor none and efter, for heiring of the word. At afternone upon the Sunday the Catechisme sal be taught, the children examined, and the baptisme ministerit. Publick prayeris sal be usit upon the Sunday, als weill after none as befor, quhen sermones cannot be had.

It apperteinis to the policie of everie particular kirk to appoynt the time quhen the sacramentis sal be ministerit.

XII. *Baptisme*.—Baptisme may be ministerit quhansoever the word is preichit, bot we think it maist expedient that it be ministerit upon Sunday, or upon the day of common prayeris. Thus we tak away that error of the Papistis concerning the estait of the infantis de-

pairting without baptisme. We bring the ministratioun of baptisme to the presence of the peopill, to be keipit in gritter reverence, and to put everie ane in remembrance of the promesis of baptisme, in the quhilk now mony wax faint and cauld.

XIII. *The Tabill.*—The tabill of the Lord sal be ministerit foure times in the zeir, and out of the times of superstitione. We judge the first Sunday of March, Junii, September and December, to be the meitest. Bot this we leve to the judgement of the particular kirkis.

Let all ministeris be mair diligent to instruct the ignorant and to suppress superstitione, than to serve the vaine appetytes of men. The ministratioun of the tabill suld never be without scharp examinatioun ganging befoir; chiefly of thame quhais life, ignorance, or religioun is suspectit. Quha can nocht say the Lordis Prayer, the Articles of the Faith, and declare the soume of the Law, suld not be admittit. Quhoso will stubburnly remaine ignorant of the principall poyntis of our salvatioun suld be excommunicat, with thair parentis and maisteris that keep thame in that ignorance. Everie maister of houshold suld be commandit aither to instruct his children and servants, or cause thame be instructit; and gif thay will not, the kirk suld proceed agains thame.

It is verie neidfull that publick examinatioun of everie persone be maid, at the leist anis in the zeir, be the ministeris and elderis.

Everie maister and maisteris of houshold suld cum with thair houshold and familie to give confessioun of thair faith, and answer to the principall poyntis of our religioun.

We think it verie expedient that prayeris be had dayly in privie houses at morne and at nicht for the confort and instructioun of utheris: and this to be done be the maist grave and discreit persone of the house.

XIV. *The Exerceis.*—In townis quhair lernit men

ar, the exerceis of the Scriptures suld be weeklie. In this exerceis thre onlie sal speik to the opening of the text and edefeing of the peopill. This exerceis sal be upon some places of Scripture, and openlie, that all that will may heir and speik thair judgment to the edefeing of the kirk. In this kynd of exerceis the text is onlie openit without any digressing or exortation, following the file and dependance of the text, confuting all errors as occasion sal be geven. Na man suld move a questioun the quhilk himself is na abill to solve.

The exerceis being endit, the ministeris and elderis present suld convene apairt and correct the thingis that hes bein done or spokin without ordor, and not to the edefeing of the kirk. In this public exerceis all affectatioun and vain curiositie man be abone all thingis eschewit, leist for edefeing we suld slander the kirk of God.

Ministeris within sax myles about suld cum in willinglie, and also reideris that wald profite suld cum baith to teich uthers and to lerne. Uther lernit men, to quhame God has gevin the gift of interpretatioun, suld be chairgit to joyn themselvis.

XV. *Schulis*.—Because schulis ar the seid of the ministrie, diligent cair suld be taken over thame that thay be orderit in religioun and conversatioun according to the word. Everie town suld have ane schule-maister, and a landwart the minister or reider suld teich the childrein that cum to thame: Men suld be compellit be the kirk and magistratis to send thair bairnes to the schulis. Pure menis childrein suld be helpit.

XVI. *Universities*.—Thie universities suld be erectit in this realme, Sanct Andros, Glasgow, and Aberdein: Thair ordor of proceeding, provision, and degreis, with thair reideris and officeris, ar at length declarit in the Buik of Discipline; how mony collegis, how mony classes in everie college, and quhat suld be taucht in everie class, is thair expressit.

A contributioun sal be maid at the entrie of the

studentis for the uphalding of the place: And ane sufficient stipend is ordeinit for everie member of the universitie according to thair degrie.

XVII. *Rentis of the Kirk.*—The haill rentis of the kirk abusit in Papistrie, sal be referrit againe to the kirk, that thairbe the ministrie, schulis, and the puir may be menteinit within this realme according to thair first institutioun.

Everie man suld be sufferit to leid and use his awin teithis, and nocht man suld leid ane uther manis teithis. The upermest claithe, the cors-present, the cleirk-meill, the pasche offeringis, teithe-ale, and haill uther sic thingis, suld be dischargit.

The deaconis suld tak up the haill rentis of the kirk, disponing thame to the ministrie, the schulis, and puir within thair bounds, according to the appointment of the kirk.

All Frearies, Noneries, Chantereis, Chapelanreis, Annualrentis, and all thingis dotit to the hospitalitie, sal be reducit to the help of the kirk. Merchantis and craftismen in burgh suld contribute to the support of the kirk.

XVIII. *Buriall.*—We desire that buriall be sa honourable handlit that the hoip of our resurrection may be nurischit; and all kynd of superstitione, idolatrie, and quhatsumever thing proceedeth of the fals opinione, may be avoided.

At the buriall nether singing of psalmis nor reiding sal be usit, leist the peopill sould be nurischit thairbe in that auld superstitione of praying for the deid: But this we remit to the judgement of the particular kirkis with advyce of the ministeris. All superstitioun being removit, ministeris sal not be burdenit with funeral sermonis, seing that daylie sermonis are sufficient aneuch for ministering of the living. Buriall sould be without the kirk in ane fine air, and place wallit and keipit honourabillie.

XIX. *Repairing of Kirkis.*—The kirk dois crave maist earnestlie the Lordis thair assistance for hastie prepairing of all paroch kirkis, quhair the peopill suld convene for the heiring of the word and resaving of the sacramentis: This reparatioun sould not onlie be in the wallis and fabrick, but also in all thingis neidfull within, for the peopill and decencies of the place appoyntit for Godis service.

XX. *Punishment of Profanesis of the Sacramentis.*—We desire strait lawis to be maid for punischment of thame that abuse the sacramentis, als weill the ministeris as reideris. The halie sacramentis ar abusit quhen the minister is not lauchfullie callit, or quhen thay are gevin to opin injurareis of the treuth or to profane leiveris; or quhen thay ar ministerit in an privie place without the word preichit. The exempils of Scriptures do plainlie declair that the abuseris of the sacramentis, and contemneris of the word, ar worthie of deith.

This our judgment for reformatioun of the kirk sal beir witnes, baith befor God and man, quhat we have cravit of the nobilitie, and how thay have obeyit our leiving admonitiounis.

Thus far out of the Buik of Discipline quhilk was subscryvit be the Kirk and Lordis.

THE
SECOND BUIK OF DISCIPLINE,
OR
HEIDIS AND CONCLUSIONES
OF
THE POLICIE OF THE KIRK,

AGREED UPON IN THE
GENERAL ASSEMBLY, 1578;
INSERTED IN THE REGISTERS OF ASSEMBLY 1581:

*Sworn to in the National Covenant, revived and ratified by the Assembly 1638,
and by many other Acts of Assembly.*

AND ACCORDING TO WHICH

The Church Government
IS ESTABLISHED BY LAW, AN. 1592 AND 1690.

“Let all things be done honestly, and by order.”—1 COR. xiv. 40.

N.B.—This copy of the Second Book of Discipline, found in “Compendium of the Laws of the Church of Scotland,” has been made to conform in arrangement and in sense to the *authenticated* copy found in the Book of the Universal Kirk, the aim being to combine the accuracy of the latter with the more modern orthography of the former.

THE
SECOND BUIK OF DISCIPLINE;

OR

HEIDIS AND CONCLUSIONES OF THE POLICIE OF
THE KIRK.

CHAPTER I.

*Of the Kirk and Policie thereof in generall, and
quherein it is different from the Civill Policie.*

1. THE kirk of God is sumtymes largelie takin, for all them that professe the Evangill of Jesus Christ, and so it is a company and fellowship not onely of the godly, but also of hypocrites professing alwayis outwardly ane true religion.

2. Uther tymes it is takin for the godlie and elect onlie,

3. And sumtymes for them that exercise the spiritual function amongis the congregation of them that professe the truth.

4. The kirke in this last sense hes a certaine power grantit be God, according to the quhilk it uses a proper jurisdiction and governement, exerciseit to the confort of the hole kirk.

5. This power ecclesiasticall is an authoritie grantit be God the Father, throw the Mediator Jesus Christ, unto his kirk gatherit, and having the ground in the word of God; to be put in execution be them, unto quhom the spirituall government of the kirk be lawfull calling is committit.

6. The policie of the kirk flowing from this power, is

an order or forme of spirituall government, quhilk is exercisit be the members appoyntit thereto be the word of God: And therefore is gevin immediatly to the office-beararis, be quhom it is exercisit to the weile of the hole bodie.

7. This power is diverslie usit: For sumtyme it is severally exercisit, chiefly by the teacharis, sumtyme conjunctly be mutuall consent of them that beir the office and charge, efter the forme of judgement. The former is commonly callit *potestas ordinis*, and the uther *potestas jurisdictionis*.

8. These two kinds of power have both one authority, one ground, one finall cause, but are different in the manner and forme of execution, as is evident be the speiking of our Master in the 16 and 18 of Matthew.

9. This power and policie ecclesiasticall is different and distinct in the awin nature from that power and policie quhilk is callit the civill power, and appertenis to the civill government of the common welth: Albeit they be both of God, and tend to one end, if they be rightlie usit, *to wit*, to advance the glorie of God, and to have godlie and gud subjectis.

10. For this power ecclesiasticall flowes immediatlie from God, and the Mediator Jesus Christ, and is spirituall, not having ■ temporall heid on earth, bot onlie Christ, the onlie spirituall King and Governour of his kirk.

11. Therefore this power and policie of the kirk sould leane upon the word immediatlie, as the onlie ground thereof, and sould be tane from the pure fountaines of the Scriptures, (the kirk) hearing the voyce of Christ the onlie spirituall King, and being rewlit be his lawes.

12. It is a title falslie usurpit be Antichrist, to call himselfe heid of the kirk, and aucht not to be attribute to angel nor man, of what estait that ever he be, saving to Christ the onlie Heid and Monarch of the kirk.

13. It is proper to kings, princes, and magistrates to be callit lordis, and dominators over their subjectis,

whom they govern civilly, bot it is proper to Christ onlie to be callit Lord and Master in the spirituall government of the kirk, and all uthers that beiris office therein aucht not to usurp dominion therein, nor be callit lordis, bot onlie ministeris, disciples, and servantis. For it is Christis proper office to command and rewill his kirk universall, and every particular kirk, throw his Spirit and word, be the ministrie of men.

14. Notwithstanding, as the ministeris and uthers of the ecclesiasticall estait ar subject to the magistrat civil, so aucht the person of the magistrat be subject to the kirk spiritually, and in ecclesiasticall government.

15. And the exercise of both these jurisdictiones cannot stand in one person ordinarlie.

16. The civil power is callit the power of the sword, and the uther the power of the keyes.

17. The civil power sould command the spiritual to exercise and doe their office according to the word of God: The spiritual rewlaris sould requyre the Christian magistrate to minister justice, and punish vyce, and to maintaine the libertie and quietness of the kirk within their boundis.

18. The magistrate commandes externall thingis for externall peace and quyetnes amongis the subjects: The minister handles externall thingis onlie for conscience cause.

19. The magistrat handles externall things onlie, and actions done befor men: Bot the spiritual rewlar judges both inward affectionis and externall actionis, in respect of conscience, be the word of God.

20. The civil magistrat craves and gettis obedience be the sword, and uther externall meanis: Bot the ministrie* be the spiritual sword, and spirituall meanis:

21. The magistrat neither aucht to preich, minister the sacramentis, nor execute the censuris of the kirk, nor yet prescrive any rewill how it sould be done; bot

* The copie in Spottiswood's History hath, "the minister." An old manuscript hath, "the ministeris."

command the ministeris to observe the rewill commandit in the word, and punish the transgressouris be civill meanes: The ministeris exerce not the civill jurisdiction, bot teich the magistrat how it sould be exercit according to the word.

22. The magistrat aucht to assist, mentain and fortifie the jurisdiction of the kirk. The ministeris sould assist their princes in all thingis agreiable to the word, providing they neglect not their awin charge be involving themselfis in civill affairis.

23. Finally, as ministeris are subject to the judgement and punishment of the magistrat in externall things, if they offend: So aucht the magistratis to submit themselfis to the discipline of the kirk, gif they transgresse in matteris of conscience and religioun.

CHAPTER II.

Of the pairtes of the Policie of the Kirk, and Persons or Office-beiraris to whom the Administratioun is committit.

1. As in the civill policie the hail common welth consistis in them that ar governours or magistrates, and them that ar governit or subjects: So in the policie of the kirk sum ar appointit to be rewlaris, and the rest of the members thereof to be rewlit, and obey according to the word of God, and inspiratioun of his Spirit, alwayis under one heid and chiefe governour, Jesus Christ.

2. Againe, the hail policie of the kirk consisteth in three things, viz. in doctrine, discipline, and distribution. With doctrine is annexit the administratioun of sacramentis.

3. And according to the pairtes of this division, arisis a threfald sort of office-beiraris in the kirk, to wit, of ministeris or preachers, eldaris or governours, and deaconis or distributeris.

And all these may be callit be ane generall word, ministers of the kirk.

4. For albeit the kirk of God be rewlit and governit be Jesus Christ, who is the onlie King, hie Priest, and Heid thereof, yit he useis the ministry of men, as the most necessar middis* for this purpose.

5. For so he hes from tyme to tyme, befor the law, under the law, and in the tyme of the Evangell, for our great comfort raisit up men indewit with the giftis of his Spreit, for the spirituall government of his kirk, exercising be them his awin power, throw his Spreit and word to the beilding of the same.

6. And to take away all occasion of tyrannie, he willis that they sould rewl with mutuall consent of brether, and equality of power, every one according to thair functiones.

7. In the New Testament, and tyme of the Evangell, he hes usit the ministry of the apostles, prophetis, evangelistes, pastouris and doctoris in the administratioun of the word: the elderschip for gude order, and administratioun of discipline: the deaconschip to have the cure of the ecclesiasticall gudis.

8. Sum of thir ecclesiasticall functiones ar ordinar, and sum extraordinar or temporarie.

9. There be three extraordinary functiones, the office of the apostle, of the evangelist, and of the prophet, quhilkis ar not perpetuall, and now have ceisit in the kirk of God, except quhen it pleasit God extraordinarily for a tyme to steir sum of them up againe.

10. There are foure ordinarie functiones or offices in the kirk of God, the office of the pastor, minister or bishop; the doctor; the presbyter or eldar; and the deacon.

11. Thir offices ar ordinar, and aucht to continue perpetuall in the kirk, as necessar for the government and policie of the same, and no moe offices aucht to be receivit or sufferit in the trew kirk of God, establishit according to his word.†

* An old manuscript hath, "as maist necessar servandis for his purpose."

† An old manuscript hath, "be his word."

12. Therefore all the ambitious titles inventit in the kingdome of antichrist, and in his usurpit hierarchie, quhilkis ar not of ane of these foure sorts, together with the offices depending thereupon, in ane word aucht all utterlie to be rejectit.

CHAPTER III.

How the Persones that beir Ecclesiasticall Functiones ar admitted to thair Office.

1. Vocation or calling is common to all that sould beir office within the kirk, quhilk is a lawfull way, be the quhilk qualifiet persones ar promotit to any spiritual office within the kirk of God.

2. Without this lawful calling it was never leisum to any person to medle with any function ecclesiasticall.

3. There are twa sorts of calling, ane extraordinar be God himself immediatelie, as war of the prophetis and apostiles, quhilk in kirks establishit and well already reformat hes no place.

4. The uther calling is ordinar, quhilk besydes the calling of God, and inward testimonie of a gude conscience, hes the lawfull approbation and outward judgement of men, according to Godis word, and order establishit in his kirk.

5. Nane aucht to presume to enter in any office ecclesiasticall without he have this testimony of a good conscience before God, who only knaws the hartis of men.

6. This ordinar and outward calling hes twa parts, election and ordination.

7. Election is the chusing out of a person or persons maist abile to the office that vaikes, be the judgement of the eldership and consent of the congregation, to whom the person or persons beis appointed.

8. The qualities in generall requisite in all them wha sould beir charge in the kirk, consist in soundness of religion, and godlines of lyfe, according as they ar sufficiently set furth in the word.

9. In this ordinar election* it is to be eschewit, that na person be intrusit in ony of the offices of the kirk, contrar to the will of the congregation to whom they ar appointed, or without the voce of the elderschip.

10. Nane aucht to be intrusit, or placeit† in the places alreadie plantit, or in any rume that vaikes not, for any warldlie respect: and that quhilk is callit the benefice aucht to be nothing else, but the stipend of the ministers that ar lawfullie callit.‡

11. Ordinatione is the separatione and sanctifying of the persone appointit to God and his kirk,§ eftir he be weill tryit and fund qualifiet.

12. The ceremonies of ordinatione are fasting, earnest prayer, and imposition of hands of the elderschip.

13. All thir, as they must be raisit up be God, and be him made able for the wark quhairto they ar callit; so aucht they knaw their message to be limitit within God's word, without the quhilk bounds they aucht not to passe.

14. All thir sould tak these titils and names onlie (leist they be exaltit and puft up in themselfis) quhilk the Scriptures gevis unto them, as these quhilks import labour, travell and wark; and ar names of offices, and service, and not of idleness, dignitie, warldlie honour or preheminance,|| quhilk be Christ our Maister is expresse reprovit and forbidden.

15. All these office-beararis sould have their awin particular flockis amongst whom they exercise their charge,

16. And sould mak residence with them, and tak the

* An old manuscript and some printed copies have, "in the order o election."

† An old manuscript hath, "or enterit in the places;" the copie which is in Spottiswood's History, "or placed in the ministry in places."

‡ An old manuscript hath, "callit and electit."

§ An old manuscript hath, "be God and his kirk." Spottiswood hath, "by," &c.

|| Some copies have, "honour or warldlie preferment."

inspection and oversight of them, every ane in his vocation.

17. And generallie thir twa things aucht they all to respect, the glorie of God, and edifieing of his kirk, in discharging their dewties in their callings.

CHAPTER IV.

*Of the Office-beararis in particular, and first of the
Pastoris or Ministeris.*

1. Pastors, bishops, or ministers, ar they wha are appointit to particular congregationes, quhilk they rewill be the word of God, and over the quhilk they watch. In respect whair of, sumetyme they ar callit pastors, becaus they feid their congregation; sumetyme *episcopi*, or bishops, because they watch over their flock; sumetymes ministers be reason of their service and office; and sumetymes also presbyters or seniors, for the gravity in manners, quhilk they aucht to have in taking cure of the spirituall government, quhilk aucht to be most deir unto them.

2. They that are callit unto the ministrie, or that offer themselvis thereunto, aucht not to be electit without ane certain flock be assignit unto them.

3. Na man aucht to ingyre himselve, or usurpe this office without lawfull calling.

4. They that ar anis callit be God, and dewlie electit be man, eftir that they have anis acceptit the charge of the ministrie, may not leive their functions: the desertours sould be admonishit, and in case of obstinacie finalie excommunicate.

5. Na pastor may leive his flock, without licence* of the provinciall or nationall Assemblie, quhilk gif he do eftir admonition not obeyit, let the censures of the kirk stryke upon him.

6. Unto the pastors apperteinis teaching of the word of God, in season and out of season, publickly and pri-

* An old manuscript hath, "advyce."

vatie, alwayes travelling to edifie and discharge his conscience, as God's word preseryves to him.

7. Unto the pastors onlie apperteins the administration of the sacramentis, in lyke manner as the administration of the word: for baith ar appointit be God as meanes to teach us, the ane be the ear, and the uther be the eyes and uther senses, that be baith knowlege may be transferrit to the mynde.

8. It apperteinis be the same reason to the pastors to pray for the people, and namely for the flock committed to his charge, and to blesse them in the name of the Lord, who will not suffer the blessings of his faithfull servants to be frustrat.

9. He aucht also to watch over the manners of his flock, that the better he may apply the doctrine to them in reprehending the dissolute persons, and exhorting the godlie to continue in the feir of the Lord.

10. It apperteines to the minister eftir lawfull proceeding* be the elderschip, to pronounce the sentence of binding and lousing upon any person, according unto the power of the keyes grantit unto the kirk.

11. It belongs to him lykewyse, eftir lawfull proceeding in the matter be the elderschip, to solemnizate† mariage betwixt them that ar to be‡ joynit therein; and to pronounce the blessing of the Lord upon them that enter in that holie band in the feir of God.

12. And generallie all publick denunciations that ar to be made in the kirk before the congregation, concerning the ecclesiasticall affaires, belong to the office of a minister; for he is as a messenger and herauld betwix God and the people in all these affairs.

* An old manuscript hath, "it apperteinis to the minister be lawfull preconcluding with the eldership," &c.

† "The contract of," in Book of the Universal Kirk.

‡ "To be" is omitted in Book of the Universal Kirk.

CHAPTER V.

Of Doctors and thair Office, and of the Schoolis.

1. Ane of the twa ordinar and perpetuall functions that travell in the word, is the office of the Doctor, quha also may be callit Prophet, Bischop, Elder, Catechizar, that is, teicher of the Catechisme, and rudiments of religione.

2. His office is to open up the mynde of the Spirit of God in the Scriptures simplie, without sic applications as the ministers usis, to the end that the faithfull may be instructit, and sound doctrine teichit, and that the purity of the Gospell be not corruptit throw ignorance or evill opinions.

3. He is different from the pastor not onely in name, but in diversity of gifts. For to the Doctor is gine the word of knowlege, to open up be simple teiching the mysteries of faith; to the Pastor the gift of wisdom, to apply the same be exhortation to the manners of the flock, as occasion craveth.

4. Under the name and office of a Doctor, we comprehend also the order in schooles, colledges and universities, quhilk hes bene from tyme to tyme carefullie maintainit als weill amang the Jewes and Christians as amangs the prophane nations.

5. The Doctor being an elder, as said is, sould assist the pastor in the government of the kirk, and concurre with the elders his brethren in all assemblies; be reason the interpretation of the word, quhilk is onlie judge in ecclesiasticall matters, is committit to his charge.

6. Bot to preich unto the people, to minister the sacraments, and to celebrate mariages, pertienes not to the Doctor, unlesse he be utherwyse callit ordinarily; howbeit the pastor may teich in the schoolis, as he wha hes also the gift of knowlege oftentimes meit therefore, as the examples of Polycarpus and uthers testifie.

CHAPTER VI.

Of Elders, and their Office.

1. The word *Eldar* in the Scripture sumetyme is the name of age, sumetyme of office.

2. When it is the name of ane office, sumetyme it is taken largely, comprehending als weill the Pastors and Doctors, as them who ar callit seniors or elders.

3. In this our division, we call these elders, whom the Apostles call Presidents or governours.

4. Their office as it is ordinar, so is it perpetuall, and alwayes necessar in the kirk of God.

5. The elderschip is a spirituall function, as is the ministrie.

6. Eldaris anis lawfully callit to the office, and having gifts of God meit to exercise the same, may not leive it again.

7. Albeit sic a number of elders may be chosen in certane congregations, that aine pairt of them may reliefe anuther for a reasonable space, as was among the Levites under the law in serving of the temple.

8. The number of the elders in every congregation cannot weill be limitit, but sould be according to the bounds and necessitie of the people.

9. It is not necessar that all elders be also teichars of the word, albeit the chief aucht to be sic,* and swa ar worthie of double honour.

10. What manner of persons they aucht to be, we referre it to the expresse word of God, and namely the Canons written be the Apostle Paul.

11. Their office is als weill severallie as conjunctlie, to watch diligently upon the flock committit to their charge, baith publickly and privately, that na corruption of religion or manners enter therein.

12. As the Pastors and Doctors sould be diligent in

* The copie in Spottiswood's History and several manuscripts have, "albeit chiefly they aucht to be sic."

teiching and sawing the seid of the word, so the elders sould be cairfull in seiking the fruit of the same in the people.

13. It apperteines to them to assist the pastor in examination of them that cumis to the Lord's table: *Item*, in visiting the sick.

14. They sould cause the actes of the Assemblies, als weill particular as generall, to be put in execution cairefullie.*

15. They sould be diligent in admonishing all men of their dewtie according to the rewl of the Evangell.

16. Things that they cannot correct be privat admonitions, they sould bring to the assemblee of the elderschip.

17. Their principall office is to hald assemblies with the pastors and doctors who ar also of thair number, for establishing of gude order, and execution of discipline. Unto the quhilks assemblies all persones ar subject that remain within thair bounds.

CHAPTER VII.

Of the Eldarschips, and Assemblies, and Discipline.

1. Elderschips and assemblies are commonlie constitute of Pastors, Doctors, and sic as we commonlie call Elders, that labour not in the word and doctrine, of quhom, and of whais severall power hes bene spokin.

2. Assemblies ar of four sortis. For aither ar they of particular kirks and congregations ane or ma, or of a province, or of ane haille nation, or of all and divers nations professing one Jesus Christ.

3. All the ecclesiasticall assemblies have power to convene lawfully togidder for treating of things concerning the kirk, and pertaining to thair charge.

4. They have power to appoynt tymes and places to

* An old manuscript hath, "als weill particular, as provincial or generall."

that effect; and at ane meiting to appoynt the dyet, time and place for anuther.

5. In all assemblies ane moderator sould be chosen be common consent of the haill brethren convenit, who sould propone matters, gather the votes, and cause gude order to be keipit in the assemblies.

6. Diligence sould be taken, chiefly be the moderator, that onlie ecclesiasticall things be handlit in the assemblies, and that there be na medling with ony thing pertaining to the civill jurisdiction.

7. Every assembly hes power to send furth from them of their awin number, ane or moe visitours, to sie how all things beis rewlit in the bounds of thair jurisdiction.

8. Visitation of mae kirks is na ordinar office ecclesiastick in the person of ane man, naither may the name of a Bischop be attribute to the visitor onlie, naither is it necessar to abyde alwayes in ane man's person, but it is the part of the elderschip to send out qualifeit persons to visit *pro re nata*.

9. The finall end of all assemblies is first to keip the religion and doctrine in puritie, without error and corruption. Next, to keip cumelines and gude order in the kirk.

10. For this orders cause, they may make certane rewls and constitutions appertaining to the gude behaviour of all the members of the kirk in thair vocation.

11. They have power also to abrogate and abolish all statutes and ordinances concerning ecclesiasticall matters that are found noysome and unprofitable, and agrie not with the tyme, or ar abusit be the people.

12. They have power to execute ecclesiastical discipline and punishment upon all transgressors, and proud contemnners of the gude order and policie of the kirk, and swa the haill discipline is in thair hands.

13. The first kynde and sort of assemblies, although they be within particular congregations, yet they exerce the power, authoritie, and jurisdiction of the kirk with mutuall consent, and therefore beir sumtyme the name of the kirk.

14. When we speik of the elders of the particular congregations, we mein not that every particular parish kirk can, or may have their awin particular elderschips, specially to landwart, bot we think thrie or four, mae or fewar particular kirks, may have ane common elderschip to them all, to judge thair ecclesiasticall causes.

15. Albeit this is meit that some of the elders be chosen out of every particular congregation, to concurre with the rest of their brethren in the common assemblie, and to take up the delations of offences within their awin kirks, and bring them to the Assemblie.

16. This we gather of the practise of the primitive kirk, where elders or colleges of seniors were constitute in cities and famous places.

17. The power of thir particular elderschips, is to use diligent labours in the boundis committit to thair charge, that the kirks be kept in gude order, to inquire diligently of nauchtie and unruly persons, and to travell to bring them in the way againe, aither be admonition or threatening of God's judgements, or be correction.

18. It pertaines to the elderschip to take heid, that the word of God be purely preichit within their bounds, the sacraments rightly ministrat, the discipline rightly mantenit, and the ecclesiasticall gudes uncorruptlie distributit.

19. It belongs to this kynde of assembly, to cause the ordinances made be the assemblies provincially, nationall, and generall, to be keptit, and put in execution.

20. To mak constitutions quhilk concerne τὸ πρέπον in the kirk, for the decent order of these particular kirks* where they governe: Provyding they alter no rewls made by the general or provincially assemblies, and that they mak the provincially assemblies foresein of these rewls that they sal mak, and abolish them that tend to the hurt of the same.

21. It hes power to excommunicat the obstinat.

* An old manuscript hath, "Paroch kirks."

22. The power of election of them who beir ecclesiasticall charges, perteines to this kynde of assemblie, within thair awin bounds, being well erectit, and constitute of many pastors and elders of sufficient abilitie.

23. Be elderschip is meant sic as are constitute of Pastouris, Doctouris, and sic as now ar callit Eldaris.

24. By the like reason their deposition also pertains to this kynde of assemblie, as of them that teich erroneious and corrupt doctrine; that be of sclanderous lyfe, and eftir admonition desist not; that be gine to schisme or rebellion against the kirke, manifest blasphemie, simonie, corruption of brybes, falsett, perjurie, whoredome, thift, drunkennes, feghting worthy of punishment be the law, usurie, dancing, infamie, and all uthers that deserve separation fra the kirk.

25. These also who are fund altogither unsufficient to execute their charge sould be deposit. Quhair of uther kirks wald be advertisit, that they receive not the persons deposit.

26. Yet they aucht not to be deposit, wha throw age, sicknes, or uther accidentis, become unmeit to do thair office; in the quhilk case their honour sould remain to them, their kirk sould mantein them; and uthers aucht to be provedit to do thair office.

27. Provinciall assemblies we call lawful conventions of the pastors, doctors, and uther eldaris of a province, gatherit for the common affaires of the kirkes thereof, quhilk also may be callit the conference of the kirk and brethren.

28. Thir assemblies are institute for weighty matters, necessar to be intreatit be mutuall consent and assistance of the brethren within that province, as neid requyres.

29. This assemblie hes power to handle, order, and redresse all things ommittit or done amisse in the particular assemblies.

30. It hes power to depose the office-beirers of that province for gude and just causes deserving deprivation.

31. And generallie thir assemblies have the hail

power of the particular elderschips whair of they ar collectit.

32. The nationall assemblie quhilk is generall to us, is a lawfull convention of the hail kirk of the realm, or nation, where it is usit and gatherit for the common affaires of the kirk; and may be callit the generall eldership of the hail kirk within the realme.

33. Nane ar subject to repaire to this assemblie to vote bot ecclesiasticall persons to sic a number as shall be thocht gude be the same assemblie: Not excluding uther persons that will repaire to the said assemblie to propone, heir and reason.

34. This assemblie is institute, that all things aither omittit, or done amisse in the provinciall assemblies, may be redressit and handlit: And things generally serving for the weill of the hail bodie of the kirk within the realme may be foirsein, intreatit, and set furth to Godis glorie.

35. It sould tak cair, that kirks be plantit in places quhair they are not plantit.

36. It sould prescrive the rewill how the uther twa kynds of assemblies sould proceed in all things.

37. This assemblie sould tak heid, that the spirituall jurisdiction and civill be not confoundit to the hurt of the kirk.

38. That the patrimonie of the kirk be not consumit* nor abusit.

39. And generallie concerning all weighty affaires that concerne the weill and gude ordor of the hail kirks of the realm, it aucht to interpone autoritie thairto.

40. There is besydes these, an uther mair generall kynde of assemblie, quhilk is of all nations and estaits of persons within the kirk, representing the universall kirk of Christ: Quhilk may be callit properlie the Generall Assemblie or Generall Councell of the hail kirk of God.

* An old manuscript hath, "diminishit or abusit."

41. These assemblies were appoyntit and callit together, specially when ony great schisme or contraversion in doctrine did aryse in the kirk, and were convocat at command of godlie emperours being for the tyme, for avoiding of schismes within the universal kirk of God: Quhilk because they apperteine not to the particular estait of ane realme, we ceis further to speik of them.

CHAPTER VIII.

Of the Deaconis and thair Office, the last ordinar Function in the Kirk.

1. The word *Διάκονος* sumtymes is largely takin, comprehending all them that beir office in the ministrie and spirituall function in the kirk.

2. Bot now, as we speik, it is taken only for them, unto whom the collection and distribution of the almes of the faithfull and ecclesiasticall gudes does belang.

3. The office of the deacons sa takin, is an ordinar and perpetuall ecclesiasticall function in the kirk of Christ.

4. Of what properties and dewties he oucht to be that is callit to this function, we remit it to the manifest Scriptures.

5. The deacon aucht to be callit and electit as the rest of the spirituall officers, of the quilk election was spoken befor.

6. Thair office and power is to receave, and to distribute the haill ecclesiasticall gudes unto them to whom they ar appoyntit.

7. This they aucht to do according to the judgement, and appoyntment of the Presbyteries or elderschips, (of the quhilk the deacons ar not) that the patrimonie of the kirk and puir be not convertit to privat mens usis, nor wrangfullie distributit.

CHAPTER IX.

*Of the Patrimonie of the Kirk, and Distribution
thairof.*

1. Be the patrimonie of the kirk we mein whatsum-ever thing hath bene at ony tyme before, or shall be in tymes coming gevin; or be consent or universall custome of countries professing the Christian religion, applyit to the publique use and utilitie of the kirk.

2. Swa that under the patrimonie we comprehend all things gevin, or to be gevin to the kirk and service of God, as lands, biggings, possessions, annual-rents, and all sic lyke, wherewith the kirk is dotit, aither be donations, foundations, mortifications, or ony uther lawfull titles, of Kings, Princes, or ony persons inferiour to them; together with the continuall oblations of the faithfull.

3. We comprehend also all sic things as be lawis or custome, or use of countries, hes bene applyit to the use and utilitie of the kirk; of the quhilke sort ar teinds, manses, gleibs, and sic lyke, quhilks be common and municipall lawis and universall custome ar possessit be the kirk.

4. To tak ony of this patrimonie be unlawfull meinis, and convert it to the particular and profane use of ony person, we hald it ane detestable sacriledge befor God.

5. The gudes ecclesiasticall aucht to be collectit, and distributit be the deacons, as the word of God appoynts, that they who beir office in the kirk be providit for without cair or solicitude.

6. In the apostolicall kirk, the deacons wer appoyntit to collect and distribute quhatsumevir was collectit of the faithfull to distribute unto the necessitie of the saincts; sa that nane lackit among the faithfull.

7. These collections war not onlie of that quhilke was collectit in manner of almes, as sume suppose; but of uther gudes, moveable and unmoveable, of lands and

possessions, the price quhairof was brocht to the feit of the Apostles.

8. This office continuit in the deacons hands, quha intromettit with the haill gudes of the kirk, ay and whil the estate therof was corruptit be Antichrist, as the ancient canons beir witnes.

9. The same canons mak mention of ane fourfald distribution of the patrimonie of the kirk, quhairof ane part was applyit to the pastor or bischop for his sustentation and hospitalitie; anuther to the elders and deacons, and all the clergie; the third to the puir, sick persons and strangers; the fourth to the uphald and uther affaires of the kirk, speciallie extraordinar; We adde hereunto the schules and schuile-maisters also, quhilk aucht and may be weill susteinit of the same gudes, and ar comprehended under the clergie. To wham we joyn also clerks of assemblies als weill particular as generall; syndicks or procutors of the kirk affaires, takers up of psalmes, and sic lyke uther ordinar officers of the kirk, sa far as they ar necessar.

CHAPTER X.

Of the Office of a Christian Magistrat in the Kirk.

1. Although all the members of the kirk be halden every ane in their vocation, and according therto to advance the kingdom of Jesus Christ sa far as lyis in their power; yit chiefly Christian Princes, and uther magistrates, ar halden to do the same.

2. For they ar callit in the Scripture nourishers of the kirk, for sameikle as be them it is, or at least aucht to be manteinit, fosterit, uphalden, and defendit agains all that wald procure the hurt thereof.

3. Sua it perteinis to the office of a Christian magistrat to assist and fortifie the godly proceedings of the kirk in all behalves; and namely to sie that the publique estait and ministrie thereof be manteinit and susteinit as it apperteins, according to Godis word.

4. To sie that the kirk be not invadit nor hurt be

false teichers and hyrelings, nor the rowmes therof be occupyit be dumb dogs, or idle bellies.

5. To assist and manteine the discipline of the kirk; and punish them civilly, that will not obey the censure of the same, without confounding alwayis the ane jurisdiction with the uther.

6. To sie that sufficient provision be made for the ministrie, the schules, and the puir: And if they have not sufficient to awaite upon their charges, to supplie their indigence even with their awin rents, if neid require. To hald hand als weill to the saving of their persons from injurie and opin violence; as to their rents and possessions, that they be not defraudit, robbit, nor spuilziet thereof.

7. Not to suffer the patrimony of the kirk to be applyit to profane and unlawful uses, or to be devorit be idle bellies, and sic as have na lawfull function in the kirk, to the hurt of the ministry, schules, puire, and other godly uses, quhairupon the same aucht to be bestowit.

8. To mak lawis and constitutions agreeable to God's word, for advancement of the kirk, and policie therof; without usurping ony thing that pertains not to the civil sword, bot belongs to the offices that ar meirly ecclesiasticall, as is the ministrie of the word and sacramentis, using of ecclesiasticall discipline, and the spirituall execution thereof, or ony part of the power of the spirituall keyis, quhilks our Maister gave to the Apostles, and their trew successours.

9. And although Kings and Princes that be godlie, sumtymes be their awin authority, whan the kirk is corruptit, and all things out of ordor, place ministers, and restore the trew service of the Lord, efter the examples of sum godly kings of Juda, and divers godly Emperours and Kings also in the licht of the New Testament: Yit quhair the ministrie of the kirk is anes lawfullie constitute, and they that are placeit do thair office faithfullie, all godlie princes and magistratis aucht to heir and obey thair voice, and reverence the majestie of the Son of God speiking be them.

CHAPTER XI.

Of the present Abuses remaining in the Kirk, quhilks we desyre to be Reformit.

1. As it is the dewtie of the godlie magistrat to maintain the present libertie quhilk God of his mercie hes grantit to the preaching of his word, and the trew administration of the sacraments within this realme: sa is it to provyde, that all abuses quhilks as yit remaine in the kirk, be removit and utterly takin away.

2. Thairfoir first the admission of men to Papisticall titles of benefices, sic as serve not, nor have na function in the reformat kirk of Christ, as abbottis, commendatoris, prioris, prioressis, and uther titles of abbyis, quhais places are now for the maist part be the just judgement of God demolishit and purgit of idolatrie, is plainlie abuson, and is not to receive the kingdom of Christ amangs us, bot rather to refuse it.

3. Of the lyke nature ar the deanes, archdeanes, chantors, subchantors, thesaurers, chancellars, and uthers having the lyke titles flowing from the Pape and canon law onlie, wha heve na place in the reformat kirk.

4. Siclyke that they that of auld wer callit the chapters and convents of abbayis, cathedrall kirks, and the lyke places, serve for nathing now, bot to set fewes and tacks, if ony thing be left of the kirklands and teinds, in hurt and prejudice thairof, as daily experience teiches, and thairfoir aucht to be utterly abrogat and abolishit.

5. The kirks also quhilks ar unitit together, and joynt be annexation to thair benefices, aucht to be separatit and dividit, and gine to qualifiet ministers, as God's word craves.

6. Neither aucht sic abusers of the kirk's patrimony to have vote in Parliament, nor sit in councell under the name of the kirk and kirk-men, to the hurt and prejudice of the libertie thairof, and lawes of the realm made in favouris of the reformat kirk.

7. Meikle less is it lawfull, that ony person amang these men sould have fyve, sax, ten or twenty kirks, or mae, all having the charge of saules:* and bruik the patrimonie thair of, either be admission of the prince, or of the kirk, in this licht of the Evangell; for it is but mockage to crave reformation where sic lyke hes place.

8. †And albeit it was thocht gude, for avoyding of greater inconvenientis, that the auld possessors of sic benefices quha had imbracit the trew religion, suld injoy be permission the twa pairt of the rentis quhilks they possesst of befoir induring thair lyfetye: Yit it is not tolerabil to continew in the lyke abuse, to geve thaise places and uthers benefices of new to als unmeit men or rather unmeitar, quha ar not myndit to serve in the kirk, bot leif an idle lyfe as uthers did quha bruikeit them in the tyme of blindnes.

9. And in sa farr as in the order takin at Leith in the zeir of our Lord 1571, it appeires that sic may be admittit, being found qualifiet; either that pretendit order is agains all gude ordor, or else it must be understood not of them that be qualifiet in worldly affaires or to serve in court; bot of sic as are qualifiet to teich Godis word, having their lawfull admission of the kirk.

10. As to Bischops, if the name *επισκοπος* be properly takin, they ar all ane with the ministers, as befoir was declairit. For it is not a name of superioritie and lordschip, bot of office and watching.

11. Yit because in the corruption of the kirk, this name (as uthers) hes bene abusit, and yit is lykelie to be; we cannot allow the fashion of thir new chosin

* The copy in Calderwood's History, that printed anno 1621 in 4to, and that printed in 8vo, anno 1682, have, "all craving the charge of souls." An old manuscript hath, "and have the charge of thair saules." The copy in Spottiswood's History hath, "all having the cure of soules."

† This paragraph is not in the copy which is in Calderwood's History; neither is it in the copy printed in 4to, anno 1621, nor in that printed in 8vo, anno 1682. But it is in the Church registers and other manuscripts, and in Spottiswood's History.

bischops, neither of the chapters that ar electors of them to sic offices as they ar chosen to.

12. Trew bischops sould addict themselves to ane particular flock, quhilk sindry of them refuses, neither sould they usurpe lordship over their brethren and over the inheritance of Christ, as these men doe.

13. Pastors, in sa far as they ar pastors, have not the office of visitation of mae kirks joynit to the pastorship, without it be gine them.

14. It is a corruption, that bischops sould have farder boundis to visit, nor they may lawfullie.*

15. Na man aucht to have the office of visitation, bot he that is lawfully chosin be the Presbytrie thereunto.

16. The elderschips being well establishit, have power to send out visitors ane or mae, with commision to visit the bounds within thair elderschip: And siclyke eftir compt takin of them, either continew them, or remove them from tyme to tyme, to the quhilks elderschips they shall be alwayes subject.

17. The criminall jurisdiction joint in† the person of a pastor, is a corruption.

18. It agries not with the word of God that bischops sould be pastors of pastors, pastors of monie flocks; and yit without ane certaine flock, and without ordinar teiching.

19. It agries not with the Scriptures, that they sould be exemit fra the correction of their brethren, and discipline of the particular elderschip of the kirk, where they shall serve; neither that they usurpe the office of visitation of uther kirks, nor ony uther function besyde uther ministers, bot sa far as sall be committit to them be the kirk.

20. Heirfoir we desyre the bischops that now ar, either to agrie to that order that God's word requyres

* The copy in Spottiswood's History hath, "than they may conveniently overtake."

† The copy printed in 8vo, anno 1682, which is said to have been printed from the Presbytery Book of Haddingtoun, hath, "civil jurisdiction."

in them, as the generall kirk will prescrive unto them not passing that bounds either in ecclesiasticall or civill affaires, or else to be deposit fra all function in the kirk.

21. We deny not in the mein tyme, bot ministers may and sould assist their Princes when they are requyrit, in all things agreiable to the word, quhither it be in Councell or Parliament, or utherwayis, provyding alwayis they neither neglect their awin charge, nor throw flatterie of Princes, hurt the publick estait of the kirk.

22. Bot generallie, we say no person, under whatsoever title of the kirk, and specially the abusit titles in Papistrie, of Prelates, Convents, and Chapters, aucht to attempt ony act in the kirks name, either in Councell or Parliament, or out of Councell, having na commission of the reformat kirk within this realme.

23. And be act of Parliament it is providit, that the Papisticall kirk and jurisdiction sould have na place within the same, and na bischop nor uther prelate in tymes cuming sould use ony jurisdiction flowing from his authoritie.

24. And again, that na uther ecclesiasticall jurisdiction sould be acknowledged within this realm, bot that quhilk is, and shall be in the reformat kirk, and flowing therefra.

25. Sa we esteim halding of chapters in Papisticall manner, aither in cathedrall kirks, abbayis, colledges, or uther conventuall places, usurping the name and authoritie of the kirk, to hurt the patrimonie thair of, or use ony uther act to the prejudice of the same, sen the zeir of our Lord 1560, to be abusion and corruption, contrar to the libertie of the trew kirk and lawis of the realme, and thairfoir aucht to be annullit, reducit, and in all tyme cuming all utterlie dischargit.

26. The dependances also of the Papisticall jurisdiction ar to be abolishit, of the quhilk sort is the minglit jurisdiction of the commissars, in sa far as they meddle with ecclesiasticall matters, and have na commission of the kirk thairto, but wer erectit in tyme of our Sove-

raignis mother, whan things wer out of order. It is an absurd thing that sindry of them, having na function of the kirk, sould be judgis to ministers, and depose them from their roumis. Thairfoir they either wald be dischargit to medle with ecclesiasticall matters, or it wald be limitit to them in quhat matters they might be judges, and not hurt the libertie of the kirk.

27. They also that befoir wer of the ecclesiasticall estait in the Papis kirk, or that ar admittit of new to the Papisticall titles, and now ar tollerat be the lawes of the realme to possess the twa pairt of thair ecclesiasticall rents, aucht not to have ony farther libertie bot to intromet with the portion assignit and grantit to them for thair lyfetemes: And not, under the abusit titles quhilks they had, to dispone the kirk rentis, set tackes and fewes thairof at thair pleisure, to the grit hurt of the kirk, and puir lawbourers that dwell upon the kirk-lands, contrar to all good conscience and order.

CHAPTER XII.

Certain speciall Heids of Reformation quhilk we crave.

1. Quhatsumever hes bene spokin of the offices of the kirk, the severall power of the office-beirars, their conjunct power also, and last of the patrimonie of the kirk; we understand it to be the right reformation, which God craves at our hands, that the kirk be orderit according thairto, as with that order quhilk is most agreeable to the word.

2. Bot because sumthing wald be touched in particular, concerning the estait of the countrey, and that quhilk we principally seik to be reformat in the same, we have collectit them in thir heids following.

3. First, Seeing the haill countrey is dividit in provinces, and thir provinces again are dividit in parishes, als weill in landwart as in townes; in every parish and reasonable congregation there wald be placit ane or mae pastors to feid the flock, and no pastor or minister al-

waies to be burdenit with the particular charge of mae kirks or flockes than ane alanerly.

4. And because it will be thocht hard to finde out pastors or ministers to all the paroch kirks of the realm, als well in landwart as in townes, we think be the advice of sic, as commission may be gine to be the kirk and prince, parishes in landwart or small villages, may be joyned twa or three or mae, in sum places together, and the principall and maist commodious kirks, to stand, and be repairit sufficiently, and qualifit ministers placit thereat; and the uther kirks, quhilk ar not fund necessar, may be sufferit to decay, their kirk-yards alwaies beand kept for buriall places: And in sume places where neid requyres ane parish, where the congregation is owir great for ane kirk, may be dividit in twa or mae.

5. Doctors wald be appointit in universities, colledges, and in uther places neidfull, and sufficiently provided for; to opin up the meining of the Scriptures, and to have the charge of schules, and teich the rudiments of religion.

6. As for elders, there waldbe sume to be censurers of the manners of the people, ane or mae in every congregation; bot not an assembly of eldars in every particular kirk, bot only in townes and famous places quhere resort of men of judgement and habilitie to that effect may be had,

7. Quhere the eldars of the particular kirks about may convène together, and have a common eldership and assembly place amang them, to treat of all things that concernes the congregations of which they have the oversicht.

8. And as there ought to be men appointit to unite and divyde the parishes, as necessity and commodity requyres: Sa wald there be appointit be the generall kirk, with advyce* of the prince, sic men as feir God, and knaw the estait of the countries, that were able to

* Some copies have, "assent."

nominate and desyne the places, quhere the particular elderships should convene, taking consideration of the diocesses as they were dividit of auld, and of the estait of the countries and provinces of the realme.

9. Lykewise concerning provinciall and synodall assemblies, consideration wer easie to be taken, how mony and in quhat places they were to be halden, and how oft they sould convene, aucht to be referrit to the libertie of the general kirk, and order to be appoyntit therein.

10. The nationall assemblies of this countrey, callit commonlie the Generall Assemblies, aucht alwayes to be reteinit in their awin libertie, and have their awin place, with power to the kirk to appoynt tymes and places convenient for the same.

11. And all men, als weill magistrats as inferiours, to be subject to the judgement of the same in ecclesiasticall causes, without any reclamation or appellation to ony judge, civill or ecclesiasticall, within the realm.

12. The libertie of the election of persons callit to the ecclesiasticall functions, and observit without interruption swa lang as the kirk was not corruptit be Antichrist, we desyre to be restorit and reteinit within this realm.

13. Swa that nane be intrusit upon ony congregation, either be the prince or ony inferiour person, without lawfull election and the assent of the people owir quham the person is placit; as the practise of the apostolical and primitive kirk and gude order craves.

14. And because this order, quhilk God's word craves, cannot stand with patronages and presentation to benefices usit in the Paipes kirk: We desyre all them that trewlie feir God earnestly to consider, that for swa meikle as the names of patronages and benefices, togither with the effect thair of, have flowit fra the Paip and corruption of the canon law only, in sa far as thereby ony person was intrusit or placit owir kirks having *curam animarum*. And for swa meikle as that manner of proceeding hes na ground in the word of God, but is contrar to

the same, and to the said libertie of election, they aucht not now to have place in this licht of reformation. And therefore quhasumever will embrace God's word, and desyre the kingdome of his Son Christ Jesus to be advancit, they will also embrace, and receive that policie and order quhilk the word of God, and upright estait of his kirk craves, otherwise it is in vaine that they have profest the same.

Notwithstanding as concerning uther patronages of benefices that have not *curam animarum*, as they speak: Such as ar chaplanries, prebendaries foundit upon temporall lands, annuals, and sic lyke, may be reservit unto the ancient patrones, to dispone thairupon, quhan they vaike, to schulis and bursars, as they are requyrit be act of Parliament.*

15. As for the kirk rents in generall, we desyre that order be admittit and mentainit amangis us, that may stand with the sinceritie of God's word, and practise of the purity of the kirk of Christ.

16. *To wit*, that as was before spoken, the haill rent and patrimonie of the kirk, exceptand the small patronages before mentionat, may be dividit in four portions: Ane thereof to be assignit to the pastor for his intertainment and hospitalitie: An uther to the eldars, deacons, and uther officers of the kirk, sic as clerks of assemblies, takers up of the psalmes, beadels and keipers of the kirk, sa far as is necessar; joyning therewith also the doctors of schules, to help the ancient foundations where neid requires: The third portion to be bestowit upon the puir members of the faithfull, and on hospitals: The fourth for reparation of the kirks, and uther extraordinar charges as ar profitable for the kirk; and also for the common weil, if neid requyre.

17. We desyre therefore the ecclesiasticall gudes to be upliftit, and distributed faithfullie to quham they appertein, and that be the ministerie of the deacons, to

* Jam. VI. Parl. 1. Cap. 12. Afterward ratified Jam. VI. Parl. 12. Cap. 161.

quhais office properlie the collection and distribution thereof belangs; that the pair may be answerit of their portion thereof, and they of the ministry live without care and solicitude: As also the rest of the treasure of the kirk may be reservit, and bestowit to their richt uses.

18. Gif these deacons be electit with sic qualities as God's word craves to be in them, there is na feir that they sall abuse themselves in their office, as the prophane collectors did of before.

19. Yit because this vocation appeires to many to be dangerous, let them be oblishit as they wer of auld to a yeirle count to the pastors and elderschip; and gif the kirk and prince think expedient, let cautioners be oblishit for their fidelitie, that the kirk rents on na wayes be dilapidat.

20. And to the effect this order may tak place, it is to be provydit, that all uthers intromettors with the kirk rent, collectors general or speciall, whether it be by appointment of the prince, or utherwaies, may be denudit of farther intromission therewith; and suffer the kirk rents in tyme cumming to be haillie intromettit with be the ministrie of the deacons, and distribute to the use before mentionat.

21. And also to the effect, that the ecclesiasticall rents may suffice to these uses, for the quhilk they ar to be appointit; we think it necessar to be desyrit, that all alienations, setting of fewes or tacks of the rents of the kirk, als weill lands as teinds, in hurt and diminution of the auld rentals, be reducit and annullit, and the patrimony of the kirk restorit to the former auld libertie.

22. And lykewise, that in tymes cumming the teinds be set to nane bot to the labourers of the ground, or els not set at all, as was agriet upon, and subscribit be the nobilitie of before.*

* See Chap. 8, of the First Book of Discipline, which was subscribed by many of the nobility. See also the Proceedings of the General Assemblie about the Policie of the Kirk.

CHAPTER XIII.

The Utilitie that sall flow fra this Reformation to all Estaites.

1. Seing the end of this spirituall government and policie, quhair of we speik, is that God may be glorified, the kingdom of Jesus Christ advancit, and all who are of his mysticall bodie may live peaceable in conscience: Therefore we dar bauldly affirme, that all these who have trew respect to thir ends, will even for conscience cause gladlie agrie and conforme themselves to this order, and advance the same, sa far as in them lyes, that their conscience being set at rest, they may be replenishit with spirituall gladnes in giving full obedience to that quhilk Godis word and the testimonie of their awin conscience does crave, and in refusing all corruption contrar to the sam.

2. Nixt we sall becum an example and paterne of gude and godly order to uther nations, countries, and kirks professing the same religion with us, that as they have glorified God in our continueing in the sinceritie of the word hitherto, without any errours, praise be to his name: So they may have the lyke occasion in our conversation, when as we conform our selfis to that discipline, pollicie, and gude order, quhilk the same word and purity of reformation craveth at our hands; utherwise that fearfull sentence may be justly said to us, "The servant knawing the will of his maister, and not doing it," &c.

3. Mairover, gif we have any pity or respect to the puir members of Jesus Christ, who so greatly increase and multiplie amanges us, we will not suffer them to be langer defraudit of that part of the patrimonie of the kirk quhilk justly belongs unto them: And by this order, if it be deuly put to execution, the burden of them sall be taken of us to our great confort, the streits sall be cleansed of thair cryings and murmurings; swa as we sall na mair be an skandall to uther nations as

we have hitherto bene for not taking order with the pur amanges us, and causing the word quhilk we profess to be evill spoken of, giving occasion of sclander to the enemies, and offending the consciences of the sempil and godly.

4. Besydes this, it sall be a great ease and commoditie to the haill common people, in relieving them of the beilding and uphalding of thair kirks, in bigging of briggess, and uther lyke publick warks: It sall be a relief to the labourers of the ground in payment of their teinds; and schortlie in all these things, whereinto they have bene hitherto rigorously handlit be them that were falslie callit kirkemen, their tacksmen, factours, chalmerlanes, and extortionars.

5. Finally, to the King's Majestie and common-weill of the countrey, this profite shall redound: That the uther affaires of the kirk beand sufficientlie provydit according to the distribution of the quhilk hes bene spokin; the superplus beand collectit in the treasurie of the kirk, may be profitablie imployit, and liberallie bestowit upon the extraordinar support of the affaires of the Prince and common-weill, and speciallie of that part quhilk is appoyntit for reparation of kirks.

6. Sa to conclude, all beand willing to apply themselves to this order, the people suffering themselves to be rewlit according thereto; the Princes and Magistrates not beand exemit, and these that ar placit in the ecclesiasticall estait richtlie rewling and governing, God sall be glorifiet, the kirk edifiet, and the bounds thereof enlargit, Christ Jesus and his kingdome set up, and Satan and his kingdom subvertit, and God sall dwell in the middis of us, to our comfort, through Jesus Christ, who, together with the Father and the Holy Ghost, abydes blessit in all eternity. Amen.

ENDIS THE BUIK OF POLICIE.

LETTER OF R. BAILLIE,

ONE OF THE COMMISSIONERS FROM THE CHURCH OF
SCOTLAND TO THE WESTMINSTER ASSEMBLY,

DESCRIPTIVE OF

THAT BODY AND ITS METHOD OF PROCEDURE.

LONDON, Dec. 7th, 1643.

FOR MR. WILLIAM SPANG.

SINCE my last, November 17th, there are few news here. From that day to Monday, I think the 20th, we kept in, providing for caufey-clothes. On Monday morning, we sent to both Houses of Parliament for a warrant for our sitting in the Assemblie. This was readilie granted, and by Mr. Henderson presented to the prolocutor; who sent out three of their number to convey us to the Assemblie. Here no mortal man may enter to see or hear, let be to sitt, without ane order in wryte from both Houses of Parliament. When we were brought in, Dr. Twisse had ane long harangue for our welcome, after so long and hazardous a voyage by sea and land, in so unseasonable a tyme of the year: when he had ended, we satt down in these places which since we have kepted. The like of that Assemblie I did never see, and, as we hear say, the like was never in England, nor any where is shortlie lyke to be. They did sit in Henry the 7th's Chappell, in the place of the Convocation; but since the weather grew cold, they did go to Jerusalem Chamber, a faire roome in the Abbey of Westminster, about the bounds of the College fore-hall, but wyder. At the one end nearest the doore, and both sydes are stages of

seats as in the New Assemblie-House at Edinburgh, but not so high; for there will be roome but for five or six score. At the uppermost end there is a chair set on ane frame, a foot from the earth, for the Mr. Prolocutor, Dr. Twisse. Before it on the ground stands two chairs for the two Mr. Assessors, Dr. Burgess and Mr. Whyte. Before these two chairs, through the length of the roome, stands a table, at which sitts the two scribes, Mr. Byfield and Mr. Roborough. The house is all well hung, and hes a good fyre, which is some dainties at London. Foranent the table, upon the Prolocutor's right hand, there are three or four rankes of formes. On the lowest we five doe sit. Upon the other, at our backs, the members of Parliament deputed to the Assemblie. On the formes foranent us, on the Prolocutor's left hand, going from the upper end of the house to the chimney, and at the other end of the house, and back-syde of the table, till it comes about to our seats, are four or five stages of fourmes, whereupon their divines sitts as they please; albeit commonlie they keep the same place. From the chimney to the door there is no seats, but a voyd for passage. The Lords of Parliament uses to sit on chaires, in that voyd, about the fire. We meet every day of the week, but Saturday. We sit commonlie from nine to one or two afternoon. The Prolocutor at the beginning and end hes a short prayer. The man, as the world knows, is very learned in the questions he hes studied, and very good beloved of all, and highlie esteemed; but merely bookish, and not much, as it seems, acquaint with conceived prayer, [and] among the unfittest of all the company for any action; so after the prayer he sitts mute. It was the canny convoyance of these who guides most matters for their own interest to plant such a man of purpose in the chaire. The one assessour, our good friend Mr. Whyte, has keeped in of the gout since our coming; the other, Dr. Burgess, a very active and sharpe man, supplies, so far as is decent, the Prolocutor's place. Ordinarlie there will be present above threescore of their divines.

These are divided into three committees; in one whereof every man is a member. No man is excluded who pleases to come to any of the three. Every Committee, as the Parliament gives order in write to take any purpose to consideration, takes a portion, and in their afternoon meeting prepares matters for the Assemblie, settis downe their minde in distinct propositions, backs their propositions with texts of Scripture. After the prayer, Mr. Byfield the scribe, reads the propositions and Scriptures, whereupon the Assemblie debates in a most grave and orderlie way. No man is called up to speak; bot who stands up of his own accorde, he speaks so long as he will without interruption. If two or three stand up at once, then the divines confusedlie call on his name whom they desyre to hear first: On whom the loudest and maniest voices calls, he speaks. No man speaks to any bot the Prolocutor. They harangue long and very learnedlie. They studie the questions well before hand, and prepare their speeches; bot withall the men are exceeding prompt, and well spoken. I doe marvell at the very accurate and extemporall replyes that many of them usuallie doe make. When, upon every proposition by itself, and on everie text of Scripture that is brought to confirme it, every man who will hes said his whole minde, and the replyes, and duplies, and triplies, are heard; then the most part calls, To the question. Byfield the scribe rises from the table, and comes to the Prolocutor's chair, who, from the scribe's book, reads the proposition, and says, as many as are in opinion that the question is well stated in the proposition, let them say I; when I is heard, he says, as many as think otherwise, say No. If the difference of I's and No's be cleare, as usualie it is, then the question is ordered by the scribes, and they go on to debate the first Scripture alleadged for proof of the proposition. If the sound of I and no be near equall, then says the Prolocutor, as many as say I, stand up; while they stand, the scribe and others number them in their minde; when they sitt down, the No's are bidden stand, and

they likewise are numbered. This way is clear enough, and saves a great deal of time, which we spend in reading our catalogue. When a question is once ordered, there is no more debate of that matter; but if a man will vaige, he is quicklie taken up by Mr. Assessor, or many others, confusedlie crying, Speak to order, to order. No man contradicts another expresslie by name, bot most discreetlie speaks to the Prolocutor, and at most holds on the generall, The Reverend brother, who latelie or last spoke, on this hand, on that syde, above, or below. I thought meet once for all to give you a taste of the outward form of their Assemblie. They follow the way of their Parliament. Much of their way is good, and worthie of our imitation: only their longsomeness is wofull at this time, when their Church and Kingdome lyes under a most lamentable anarchy and confusion. They see the hurt of their length, but cannot get it helped; for being to establish a new platforme of worship and discipline to their nation for all time to come, they think they cannot be answerable, if solidlie, and at leisure, they doe not examine every point thereof.

When our Commissioners came up they were desired to sit as members of the Assemblie; but they wiselie declyned to doe so: but since they came up as Commissioners for our National Church to treat for Uniformitie, they required a committee might be appointed from the Parliament and Assemblie to treat with them thereanent. All these, after some harsh enough debates, was granted: so once a week, and whyles after, there is a committee of some Lords, and Commons, and Divines, which meets with us anent our commission. To this committee a paper was given in by our brether before we came, as ane introduction to further treatie: The double of it you may see heirwith. According to it the Assemblie did debaite, and agree anent the dutie of Pastors. At our first comeing, we found them in a very sharp debaite, anent the office of Doctors. The Independent men, whereof there are some ten or eleven

in the synod, manie of them very able men, as Thomas Goodwin, Nye, Burroughs, Bridge, Carter, Caryll, Philips, Sterry, were for the divine institution of a Doctor in everie congregation as well as a Pastor. To these the others were extremelie opposite, and somewhat bitterlie, pressing much the simple identie of Pastors and Doctors. Mr. Hendersone travelled betwixt them, and drew on a committee for accomodation; in the whilk we agreed unanimouslie upon some six propositions, wherein the absolute necessitie of a Doctor in evrie congregation, and his divine institution in formall termes, was eschewed; yet where two ministers can be had in one congregation, the one is allowed according to his gift, to applie himself most to teacheing, and the other to exhortation, according to Scripture. The next poynt, whereon yet we stick, is reuling Elders. Many a verie brave dispute have we had upon them these ten dayes. I professe my marvelling at the great learning, quickness, and eloquence, together with the great courtesie and discretion in speaking, of these men. Sundrie of the ablest were flat against the institution of any such officer by divine right, such as Dr. Smith, Dr. Temple, Mr. Gataker, Mr. Vines, Mr. Price, Mr. Hall, and manie moe, beside the Independents, who trulie spake much and exceedinglie well. The most of the Synod was in our opinion, and reasoned bravelie for it; such as Mr. Seaman, Mr. Walker, Mr. Marshall, Mr. Newcomen, Mr. Young, Mr. Calamy. Sundrie times Mr. Hendersone, Mr. Rutherford, Mr. Gillespie, all three, spoke exceeding well. When all were tired, it came to the question. There was no doubt but we would have carried it by far most voices: yet because the opposition were men verie considerable, above all gracious and learned little Palmer, we agreed upon a committee to satisfie if it were possible, the dissenters. For this end we meet to-day; and I hope, ere all be done, we shall agree. All of them were ever willing to admitt Elders in a prudentiall way; but this to us seemed a most dangerous and unhappie way, and therefore was preemptorile

rejected. We trust to carie at last, with the contentment of sundrie once opposite, and silence of all, their divine and scripturall institution. This is a poynt of high consequence; and upon no other we expect so great difficultie, except alone on Independencie; where-with we purpose not to meddle in haste, till it please God to advance our armie, which we expect will much assist our arguments. However, we are not desperate of some accomodation; for Goodwin, Burroughs, and Bridge, are men full, as it seems yet, of grace and modestie: If they should prove otherwise, the bodie of the Assemblie and Parliament, citie and countrie, will disclaime them. The other day a number of the citie and countrie ministers gave in an earnest and well penned supplication to the Assemblie, regraiting the lamentable confusion of their Church under the present anarchy; the increase of Anabaptists, Antinomians, and other sectaries; the boldnesse of some in the citie, and about it, in gathering seperate congregations; requesting the Assemblie's intercession with the Parliament for the redress of these evils; and withall for the erection at London, dureing the time of these troubles, of a college for the youth, whose studies are interrupted at Oxford. This was well taken by the Assemblie. The Parliament promised their best endeavours for all. John Goodwin, accused by Mr. Walker, and Dr. Holmes of Socinianisme, and others, are appointed to be admonished for their assaying to gather congregations. The Parliament became the other day sensible of their too long neglect of wryting to the Churches abroad of their condition; so it was the matter of our great committee to draw up letters in the name of the Assemblie for the Protestant churches. The drawing of them was committed to Mr. Palmer who yet is upon them. There is a little committe also, which meets in the Assemblie-house almost everie morning, for the tryall of expectants; when they have heard them preach, and posed them with questions, they give in to the Assemblie a certificate of their qualification; upon

which they are sent to supply vacant churches, but without ordination, till some government be erected in their desolate churches. Plundered ministers are appointed, by order of Parliament, to be put in all vacant places in the citie and countrie, in their obedience, till they be all provided. Concerning the affairs of the Church, I need say no more at this tyme.

R. BAILLIE.

EXTRACTS FROM GILLESPIE'S
NOTES OF PROCEEDINGS
OF THE
ASSEMBLY OF DIVINES AT WESTMINSTER.

Feb. 2, 1644.

THE QUESTION OF PRESBYTERY STATED.

THE Letter from the commissioners of the General Assembly to us, pressing a quicker dispatch of things in this Assembly, was read, and my lord Warristoun received.

The day before, the Assembly had voted, 1st, That there is a presbytery holden forth in the New Testament; 2d, That it consists of pastors and other church governors. The 3d proposition brought in by the committee was, That the Scripture holds forth that many particular congregations may be under one presbyterial government.

Mr. Ney said, That the Scots commissioners had given in to the grand committee a system of the whole church government, which, being transmitted from that committee to the Assembly, he desired that the Assembly might go on in that method, beginning at the government of particular congregations; also that the proposition holds not forth what ought to be, but what may be. We answered, That we were well content the Assembly should take their own order, and not tie

themselves to ours, especially in regard of the last long debate about ordaining ministers, which calls first to settle a presbytery that may ordain ministers where there is need.

Mr. Goodwin and Burrowes desired to debate the institution of such a government, not the warrantableness of it. It was answered, That they who oppose presbyterial government oppose it on this ground, that it may not be, and that all church government is in particular congregations, so that the *may be* must be first debated.

Mr. Herle desired it may stand as it is, that these brethren who are for another government may get the more favour in not being concluded under the opposing of an institution.

Mr. Vines said, So that *must be* will make each side condemn other, but *may be* will make each side bear with other.

Mr. Goodwin said, The question should be stated of fixed congregations, for so we are to practise it.

Mr. Vines said, It cannot be denied that the question is not of indistinct congregations as in Holland, but of many congregations, that are distinct organical bodies, having their proper pastors and elders.

Mr. Palmer said, It may be the Assembly shall find in the word, that, in such towns as London or Cambridge, there should be no fixed distinct congregations, but only one church.

My lord Maitland testified, from his knowledge, that in Geneva there are four fixed congregations which have their peculiar pastors.

Mr. Ney said, When they speak of distinct congregations, they mean not of distinct places of meeting, but of being under a distinct government and governors as in Scotland.

It was in end resolved to debate the question as it was brought in.

Feb. 20.

FURTHER DEBATE OF MATT. XVIII.

Mr. Calamy said, "The church," Matt. xviii., is to be taken as in the Acts and other places; but there the church is put, not for one congregation, but many.

Mr. Selden said, There is nothing, Matt. xviii., of excommunication or jurisdiction, which could not be exercised by the ancient church till the church of Rome got their power from the emperor. That some late men, as Dominicus Soto, and Sayrus, and Henrique, say that here is some power given to the church, which the church afterward did specificate to be a power of excommunication. He said, Matthew's gospel was the first that was written, about eight years after Christ's ascension, the first year of Claudius. That it was written in Hebrew, and translated in Greek by John. That though the Hebrew that Matthew wrote be not extant, yet two editions of this gospel are extant in Hebrew, one by Munster, another by Tilius. That we find in Tilius' edition *kahal*, Matt. xviii., and *gnedah*, Matt. xviii., though in Munster's *kahal* be in both places. Now, there being no place of the New Testament written when this was written, we must expound it by the custom of the Jews, which, according to the law (Lev. xix. 17), was, that when one offended his brother, the offended brother required satisfaction, and if he get it not, speak to him before two or three witnesses; and if he hear them not, to tell it to a greater number, (for which he offered to show many of the Hebrew authors and Talmudists.) That they had in Jerusalem, beside the great Sanhedrim, two courts of twenty-three, and in every city one court of twenty-three. That the casting out of the synagogue was only the putting of a man in that condition, that he might not come within four cubits of another; that any man being twelve years of age might excommunicate another, not that he was altogether cut off from having

any thing to do with the synagogue. He said the convocation was called *Clerus Anglicanus*, and the parliament *Populus Anglicanus*, so here *gnedah* and *ἐκκλησία* signifies only a select number. That the word is used in one place for women, Deut. xxiii. 3; "shall not enter into the congregation."* That Christ, when he said *ecclesia*, was in Capernaum, where there was a court of twenty-three. That the meaning is, Tell the Sanhedrim, which can redress the wrong, That if the Jewish state had continued Christian, their civil government might have continued, though their ceremonies were gone, so that *ecclesia* here would have been a civil court.

Mr. Herle said, There are four things by which we expound Scripture. The original tongue, the analogy of faith, the coherence, and the comparing of other places. That the two Hebrew copies come not to us from so good a hand as the Greek. That *ἐκκλησία* is *coetus evocatorum*, and must be more than a company. That if *dic ecclesiæ* had cohered with the end of the last chapter, it might have been taken to be a Sanhedrim, but here it coheres with spiritual duties and scandals.

Mr. Marshall said, The Talmudists cited by Mr. Selden are not older than three hundred years after the Jews ceased to be the people of God; that the end in the text is not to repair wrong, but to gain my brother.

Mr. Ney said, The divines of Scotland and in the Netherlands acknowledge that a single congregation is a true integral church with intrinsical government, so that the meaning of the question must be that one presbyterial government may be under another: Except the government be independent there must be a presbytery under a presbytery, which language, in apostolical consideration, cannot stand; for then there are two sorts of presbyteries, formally distinct, for one power cannot

* The Jews understand it of marrying an Israelitish woman.—*Lightfoot*, 166.

be over another except they be distinct *specie* in respect of jurisdiction: That they are as much distinct as pastors and deacons, or as governors and governed.

Mr. Herle said, These two presbyteries are not specifically but formally distinct as *continens* and *contentum*.

He [Ney] said, The Scripture holds not forth two distinct presbyteries or jurisdictions, for then we should have in Scripture two distinct names as the two great lights, Gen. i. *Ans.* We have two distinct powers, Acts xv., and even here *gnedah* and *Synhedrion* were common names, and the higher and lower was both called Sanhedrim, as now the church is taken by us.

2. He said, We cannot find them distinct in their nature. That the Scots discipline saith that two or three landward churches may make up a presbytery, that neither the *materiale* nor the *formale* can distinguish these presbyteries.

I answer to Mr. Selden,* It is a spiritual, not a civil court, which is meant by the church, Matt. xviii.; for, 1. *Subjecta materia* is spiritual. If thy brother trespass against thee, it is not meant of personal or civil injuries, but of any scandal given to our brother, whereby we trespass against him, inasmuch as we trespass against the law of charity. Augustine and Tostatus expound it of any scandal, and the coherence confirmeth it, for scandals were spoken of before in that chapter. 2. The end is spiritual, the gaining of the offender's soul, which is not the end of a civil court. 3. The persons are spiritual, for Christ speaks to his apostles, ver. 18. 4. The manner of proceeding spiritual, ver. 19, 20, prayer, and doing all in the name of Christ; which places not only our divines, but Tostatus and Hugo Cardinalis expound of meetings for church censures, not of meetings for worship. 5. The censure is spiritual, binding of the soul, or retaining of sins, ver. 18; compared with Matt. xvi. 19; John xx. 23.

* Lightfoot places this in the session of the 21st.

6. Christ would not have sent his disciples for private injuries to a civil court, especially they living among heathens; 1 Cor. vi. 1. 7. If we look even to the Jewish custom, they had spiritual censures: to be held as a heathen and publican, imports a restraint, *a sacris*, for heathens were not admitted into the temple, Ezek. xlv. 7, 9; Acts xxi. 28. So the profane were debarred the temple. Josephus, lib. xix. antiq. cap. 17, tells us that one Simon, a doctor of the law of Moses, in Jerusalem, did accuse king Agrippa as a wicked man that should not be admitted into the temple. Philo, *lib. de sacrificantibus*, writeth, it was the custom in his own time that a man-slayer was not admitted into the temple. The Scripture also giveth light in this, for if they that were ceremonially unclean might not enter into the temple, how shall we think that they who were morally unclean might enter.

Feb. 21.

Mr. Young cited against Mr. Selden, Cyprian, ep. 55, where Cyprian citeth the words, "If he hear not the church, let him be," &c., against fellowship with heretics. So ep. 67. That Origen expounds this place, Matt. xviii., of casting out of the church, tract. 6 in Matt., and hom. 7 in Jos., he tells that, after admonition, he was to be cut off from the body of the church, *tertio admonitus per ecclesiæ præpositos debet ab ecclesiæ corpore resecari*.

Mr. Coleman said, That the Sanhedrim was only a civil court.

He said, 1. The subject matter is only difference betwixt party and party, and the party was to forgive him. *Ans.* The party was not to forgive him here. There is no such thing in the text.

2. To gain him was to gain love and peace. *Ans.* No, it relates to Lev. xix. 17.

3. It is not spoken to the apostles, but to any brother. *Ans.* Ver. 18.

4. The manner of the court civil might be with

prayer; Abraham's servant prayed: That he begins a new matter, "*Again, I say unto you.*" *Ans.* (1.) He answers not, "gathering together in the name of Christ." (2.) "*Again*" makes rather against him, as repeating the same thing.

5. That the censure is not spiritual, for binding is only doctrinal. *Ans.* It is doctrinal, Matt. xvi., but forensical here, as appears by witnesses.

6. That Christ would send his disciples to a civil court. *Ans.* He hath not answered 1 Cor. vi.

7. To be a heathen and a publican is not to be debarred *a sacris*,—that a heathen Ethiopian was at Jerusalem to worship, Acts viii. To be a publican was not to be debarred *a sacris*, Luke xviii. *Ans.* He hath not answered Ezek. xlv. 7, 9; Acts xxi. 28, 29. (2.) The publican (Luke xviii.) stood afar off.

Mr. Ney argued again, following forth what the Assembly had judged impertinent yesterday, 1. That the gathering of a vast spiritual body, to rule by their laws both the outward and inward man, is inconvenient to the peace of a kingdom. *Ans.* Retorts the argument: There will never be peace in the kingdom without a supreme consistory in the church.

2. It hath such an extent, even as large as the civil state, and, being withal *jure divino*, it will be taken very ill.

3. Where there are two so vast bodies, civil and ecclesiastical, if they agree as in times of peace, stories tells us that they will practise over the whole, and the ecclesiastical body will interest themselves in the civil power; if they disagree it is as ill. He cited the preface of the assertion, that the presbyterial government is by an inflexible rule, and the civil by a Lesbian rule.

Ans. 1. All this anticipates the wisdom and judgment of the parliament, who can best judge of state inconveniences. 2. We are now to search the Scriptures. 3. It contradicts his own Apologetical Narration, that they have no state ends to comply with, no commonwealths to mould. 4. We can tell, from our

experience in Scotland, that our General Assemblies and their commissioners do not weaken but strengthen the state; and malignants have been more afraid of the church censures than of the civil. 5. Their own way is more formidable for rupture and mischief.

Mr. Vines said, out of Thucydides, The Greek states in Athens were democratical, the Roman state aristocratical; the former fell in confusion and rent, not the latter.

Mr. Seaman said, In all human societies there is a power over a power; even in a congregation the power to acts of worship is subject to the power of jurisdiction.

Mr. Whitlock said, Unless there be a power over a power, there cannot be a right church government. He said, In the kingdom there is a twofold power, 1. *Jurisdictionis*—which is in courts higher and lower; the subject of this is *meum et tuum*. 2. *Potestas gladii vel imperii*—the subject whereof is *malum et bonum*, else there would be oppression in the state; so will Independence make in the church.

My Lord Say said, We must consider whether Christ hath instituted a church government. If so, Christ must answer the inconvenients; if not, the state must judge. He said, That we who are against the congregational way agree not, some of us holding that the congregations under a presbytery are distinct organical churches; others hold that all these congregations are but one church.

It was put to the vote and resolved, That the arguments against the proposition (from Matt. xviii.) are not proved, nor conclude against the proposition; then it was resolved to fall on proofs for the affirmative part of the proposition; and first, from the church of Jerusalem.

Sept. 30.

Mr. Vines presented to the Grand Committee, from the Sub-Committee, a paper of the Agreements: As for

the differences, he said, the dissenting brethren promised to bring it in. The Agreements were thus:

In confidence of agreement in the other three parts of uniformity, we come to points of Government.

1. That a congregation having officers, according to the word, is a church that hath power in all ecclesiastical affairs, which do only concern itself.

2. That these officers are to be so many in each congregation, as that three, or two at least, may agree in every act of government.

3. That these officers have power in those things which are voted by the Assembly to be due to them, as also in suspension and excommunication *non renitente ecclesia*.

4. That the elders of the congregation shall take the advice of the classis in all cases of excommunication, before they proceed to it.

5. That the members of a congregation do cohabit within certain precincts of a parish, under the preaching and ruling officers.

6. For associating churches, let there be a select number of able godly ministers in each county, and a certain number of ruling officers joined with them, to determine the causes and differences in each congregation.—The first choice of these to be made by the Parliament, that the election of ministers or governors belongs to them.

7. The ministers and ruling governors of the congregation within that county so associated, shall have power to debate and vote in that classis in such cases as pertain to that congregation, except such. . . .

8. A certain number of the foresaid ministers and ruling governors as dwell together in some division, and may conveniently meet together, shall have power to hear and determine the causes within that precinct.

9. That the national assemblies be chosen from time to time, according as shall be appointed by the Parliament, and as the condition of the Church from time to time shall require.

There began a debate betwixt my Lord Sey and Mr. Rous, concerning the preface of these propositions, which

Mr. Sollicitor said is not needful now: the present work of this Committee being only for government.

Mr. Ney said, The preface is their conditional agreement to the propositions.

Mr. Henderson desired a copy of the agreements and differences, that we may advise with them.

The Independents assented to the 1 and 2.; they put in an exception in the 3, that excommunication be *suffragante ecclesia*; to the 4 they restrained it to difficult cases; to the 5 they added two limitations: 1. That, in country villages, these that are in the next parishes contiguously may be admitted members of their churches: 2. That the consent be had of the minister or major part of the congregation, which being had, members may be taken out of other churches. They added this explanation: That a congregation, in difficult cases, may advise with whom they will, and if the matter be not healed, then to have their recourse to the classis whereof they are members.

Mr. Seaman desired to know, Whether this Committee be to consider and debate the truth and falsehood of these propositions, or whether this Committee be only to consider whether it be fit to present these to the Assembly.

Mr. Palmer said, The answer cannot be returned to the House till it come from this Committee to the Assembly.

VOTES

PASSED IN THE

ASSEMBLY OF DIVINES IN WESTMINSTER, CONCERNING DISCIPLINE AND GOVERNMENT.

[1643.]

Session 76,
Oct. 17. That this Assembly shall first confer and treat concerning
Resolved on the Discipline and Government.
question.

Res.* That this Assembly shall first take into consideration the
particulars in government, and, first, concerning church
officers and offices.

Res. That this Assembly shall be divided into three committees
as before, each of them to consider of church officers,
and to make report to this Assembly.

Sess. 79,
Oct. 20. Christ (who is the Priest, Prophet, King and Head of the
church) hath fulness of power, and contains all the
offices, by way of eminency, in himself, and hath many
of their names attributed to him in Scripture.

1. It appeareth that Christ is,

Ord.† 1. A Priest, Psal. cx. 4, compared with Heb. vii. 17, 27.

Ord. 2. A Prophet, Deut. xviii. 18; Acts iii. 22; vii. 37.

Ord. 3. A King, Zech. ix. 9; Matt. xxi. 5; Psal. ii. 6.

Ord. 4. A Head, Col. i. 18, 19; Eph. i. 22.

Ord. 2. The fulness of Christ's power appeareth, Isa. ix. 6, 7;
Luke i. 32, 33; x. 22; Matt. xxviii. 18.

Ord. 3. He contains all other offices, by way of eminency, in
himself, Col. ii. 9, 10, and 19, compared together.

4. The names of offices given to Christ in Scripture.

Ord. 1. Apostle, Heb. iii. 1.

Ord. 2. Teacher, John iii. 2; xiii. 13.

Ord. 3. Pastor and Bishop, 1 Pet. ii. 25; John x. 11.

* "Res.," contraction for Resolved.

† "Ord.," contraction for Ordered.

[1643.]

THE PREFACE.

Sess. 81,
Oct. 23.

Jesus Christ, upon whose shoulders the government is, whose name is called Wonderful, Counsellor, the Almighty God, the everlasting Father, the Prince of Peace: of the increase of whose government and peace there shall be no end; who sits upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and justice, from henceforth, even forever; having all power given to him, both in heaven and earth, by the Father, who raised him from the dead, and set him on his own right hand, far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come; and put all things under his feet, and gave him to be the Head over all things to the church, which is his body, the fulness of Him that filleth all in all; He, being ascended up far above all heavens, that he might fill all things, received gifts for his church, and gave all officers necessary for the edification of his church and perfecting of his saints.

Sess. 82,
Oct. 26.

Some whereof are Extraordinary, and some Ordinary.

EXTRAORDINARY OFFICERS.

1. *Apostles.*

The Characters of the Apostles.

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| Ord. | 1. They were immediately called of Christ, Luke vi. 13; Mark iii. 14; Gal. i. 1. |
| Ord. | 2. They were such as had seen Christ, 1 Cor. ix. 1. |
| Ord. | 3. Their commission was to the whole world, Matt. xxviii. 19; Mark xvi. 15. |
| Ord. | 4. They were endued with a spirit of infallibility in delivering the truths of doctrine to the church, John xvi. 13 with John xiv. 26; Eph. ii. 20. |
| Ord. | 5. They only, by special commission, were set apart to be personal witnesses of Christ's resurrection, Acts i. 22; x. 41. |
| Ord. | 6. They had power to give the Holy Ghost, Acts viii. 14-18; xix. 6. |
| Res. | 7. They were appointed to go into all the world to plant churches, and to settle in them a new form of worship appointed by Christ, 1 Cor. xi. 23; Matt. xxviii. 19, 20, and had their inspection and care of all the churches, 2 Cor. xi. 28. |
| Sess. 84,
Oct. 30.
Res. | 8. That the apostles did immediately receive the keys from the hand of Jesus Christ, and did use and exercise them in all the churches of the world upon all occasions. |
| Sess. 85,
Oct. 31.
Res. | This text, Matt. xvi. 19, shall be brought to prove that the apostles did immediately receive the author- |

[1643.] itative power of the keys from the hand of Jesus Christ.

Sess. 86, This text, John xx. 21-23, shall be brought to prove
Nov. 1. that the apostles did immediately receive the author-
Res. itative power of the keys from the hand of Jesus
Christ.

These texts,

Ord.	1 Tim. i. 20,	} do prove that the apostles did use and exercise the authoritative power of the keys in all the churches of the world upon all occasions.
Ord.	3 John 9, 10,	
Res.	2 Cor. x. 6,	
Ord.	2 Cor. xiii. 10,	

1 Cor. iv. ult. compared with chapter v. 3-5, shall be added to the former proof.

[1644.†]

Sess. 125,
Jan. 2.

Additional Characters of the Apostles.

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| Res. N. C.* | 9. The apostles had power to ordain officers in all churches, proved, Acts vi. 3, 6. |
| Ord. | |
| Sess. 126, | Acts xiv. 23 (the whole verse) shall be added to prove |
| Jan. 3. | that the apostles had power to ordain officers in all |
| Res. | churches. |
| Sess. 127, | 10. The apostles had power to appoint evangelists to or- |
| Jan. 4. | dain, proved, Tit. i. 5. |
| Res. | |
| Sess. 129, | 11. The apostles had power to order and settle all the |
| Jan. 8. | service and worship of God in all churches, so as |
| Res. | might make most for edification, proved, 1 Cor. xi.,
<i>per totum</i> , especially verses 23, 28, 34; 1 Tim. ii. 1,
2, 8, 12; 2 Cor. xi. 28; 1 Cor. xiv. 26, 37, 40; xvi.
1, 2. |
| Ord. | 12. The apostles had power to determine controversies of
faith and cases of conscience (in all churches) <i>viva</i>
<i>voce</i> or by writing. |
| Ordered. | 1 Cor. vii. <i>per totum</i> ; Gal. v. 2, 3; 1 Cor. xv; Rom.
iii., iv., v. chapters shall be brought to prove the
proposition. |

[1648.]

Sess. 87,
Nov. 2.

ORDINARY AND PERPETUAL OFFICERS.

1. *Pastor.*

Res. That there is such an ordinary and perpetual office in
the church as a pastor, proved, Jer. iii. 15-17 (pro-
phesying of the time of the gospel), 1 Pet. v. 2-4.

Res. Eph. iv. 11-13, shall be added to prove that there is
such an office, and that it is perpetual.

Sess. 88, That which the pastor is to do from God to the people.
Nov. 3.

* "N. C.," contraction for Nemine Contradicente.

[1643.]

Reading.

- Res. N. C. That the public reading of the word in the congregation is an holy ordinance in God's Church.
- Res. That this shall be added to the former vote, "Although there follow no immediate explication of that which is read."
- Sess. 89,
Nov. 6.
Res. That the public reading of the Scripture belongs to the pastor's office.
- Sess. 90,
Nov. 7
Ord. 1. That the priests and Levites in the Jewish church were trusted with the public reading of the word, as is proved, Deut. xxxi. 9-11; Neh. viii. 1, 2, and 13 (18).
- Ord. 2. That the ministers of the gospel have as ample a charge and commission to dispense the word, as well as other ordinances, as the priests and Levites under the law, proved, Isa. lxvi. 21; Matt. xxiii. 34, where our Saviour entitleth the officers of the New Testament, whom he would send forth, by the same names of the teachers of the Old.
- Ord. These propositions shall be brought to prove, That therefore (the duty being of a moral nature) it followeth by just consequence, that the public reading of the Scriptures belongs to the pastor's office.

Sess. 89,
Nov. 6.

Preaching.

- Res. That it is the office of a pastor, to feed the flock by preaching of the word, according to which he is to teach, convince, reprove, exhort, and comfort, 1 Tim. iii. 2; 2 Tim. iii. 16, 17; Tit. i. 9.
- Ord. That catechizing, which is a plain laying down of the first principles of the oracles of God, Heb. v. 12, or of the doctrine of Christ, is a part of preaching pertaining to the pastor's office.

Sess. 91,
Nov. 8.

The dispensation of other divine mysteries.

- Ord. That it is the office of a pastor to feed the flock by the dispensation of other divine mysteries, proved by 1 Cor. iv. 1, 2: the administration of the sacraments, Matt. xxviii. 19, 20; Mark xvi. 15, 16; 1 Cor. xi. 23-25, with 1 Cor. x. 16.
- Ord. That he is to bless the people from God, Num. vi. 23-26, with Rev. i. 4, 5 (where the same blessings and persons from whom they came are expressly mentioned), and Isa. lxvi. 21, where, under the names of priests and Levites, to be continued under the gospel, are meant evangelical! pastors, who therefore are, by office, to bless the people, Deut. x. 8; 2 Cor. xiii. 14; Eph. i. 2.

[1643.] That which the pastor is to perform in the behalf and name of the people to God is,

Ord. To pray for and with his flock, as the mouth of the people unto God, proved, Acts vi. 2-4; xx. 36, where preaching and praying are joined, as several parts of the same office. So James v. 14, 15, the office of the elder, that is the pastor, is to pray for the sick, even in private, to which a blessing is especially promised, much more, therefore, ought he to perform this in the public execution of his office, as a part thereof, 1 Cor. xiv. 15, 16.

Sess. 92,
Nov. 9.

Ruling.

Ord. That the pastor hath a ruling power over the flock as a pastor, 1 Tim. v. 17; Acts xx. 17, 18 (28); 1 Thess. v. 12; Heb. xiii. 7, 17.

Ord. That what power the pastor hath in discipline and government, either singly and alone, or jointly with others, the Assembly hath thought fit to forbear to set forth at the present, until the particular parts of discipline and government come into consideration; so that whatever his power therein is [it] ought to be saved unto him until the discipline itself be debated, and his share therein distinctly set out.

Ord. That it belongs to the pastor to take care of the poor, Acts xi. 30; iv. 34-37; vi. 2-4; 1 Cor. xvi. 1-4; Gal. ii. 9, 10.

Sess. 95,
Nov. 14.

Teacher or Doctor.

Ord. That the Scripture doth hold out the name and title of teacher, as well as of the pastor, 1 Cor. xii. 28; Eph. iv. 11.

Sess. 96,
Nov. 15.

That pastors and teachers are both equal ministers of the word.

Ord.
Sess. 97,
Nov. 16.
Ord.

That pastors and teachers are both ministers of the word, and have power of administration of the sacraments.

Sess. 100,
Nov. 21.
Ord.

1. That there be different gifts, and divers exercises according to those gifts, in the ministers of the word, proved, Rom. xii. 6-8; 1 Cor. xii. 4-7.

Ord. 2. That different gifts may meet in, and accordingly be exercised by, one and the same minister, 1 Cor. xiv. 3; 2 Tim. iv. 2; Tit. i. 9.

Ord. 3. Where there be several ministers in the same congregation, they may be designed to several employments, according to the different gifts wherein each of them doth most excel, Rom. xii. 6-8; 1 Pet. iv. 10, 11.

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- [1643.]
Ord. 4. He that doth more excel in exposition of Scripture, in teaching sound doctrine, and in convincing gain-sayers, than he doth in application, and is accordingly employed therein, may be called a teacher or doctor. The places alleged by the notation of the word do prove the proposition.
- Ord. 5. A teacher or doctor is of most excellent use in schools and universities, as of old in the schools of the prophets, and at Jerusalem, where Gamaliel and others taught as doctors.
- Ord. 6. Where there is but one minister in a particular congregation, he is to perform, so far as he is able, the whole work of the ministry, as appears 2 Tim. iv. 2; Tit. i. 9, before alleged; 1 Tim. vi. 2.
- Ord.

Sess. 111,
Dec. 8. *Ruling Elder, or Church Governor.*

- Res. N. C. 1. That Christ hath instituted a government and governors ecclesiastical in the church.
- Res. N. C. 2. That Christ hath furnished some in his church with gifts for government, and with commission to execute (exercise?) the same when called thereunto.
- Res. N. C. 3. That it is agreeable to, and warranted by, the word of God, that some others besides the ministers of the word be church governors, to join with the ministers in the government of the church.
- Res. Rom. xii. 7, 8; 1 Cor. xii. 28, do confirm all the propositions.
- Sess. 112,
Dec. 11. That there were in the Jewish church elders of the people that were joined with the priests and Levites in the government of the church.
- Res. N. C. That 2 Chron. xix. 8-10 shall be brought to prove this.
- Res.

Sess. 108,
Dec. 5. *Deacons.*
Ord.

- That the Scriptures do hold out deacons as distinct officers in the church, Phil. i. 1; 1 Tim. iii. 8.
- Sess. 116,
Dec. 15. It belongs to the office of a deacon to take special care in distributing to the necessity of the poor, proved, Res. Acts vi. 1-4.
- Sess. 120,
Dec. 21. That the office of a deacon is perpetual.
- Res.
- Sess. 122,
Dec. 28. That 1 Tim. iii. 8-15; Acts vi. 1-4, shall be brought to prove it.
- Res.
- Sess. 121,
Dec. 22. That it doth not pertain to the office of a deacon to preach the word, or administer the sacraments.
- Res.

Widows.

Sess. 123,
Dec. 29. That widows, which we read of 1 Tim. v. 3, and elsewhere, are included under the name deacons.

[1644.]

ORDINATION.

- Sess. 131. Res. Ordination is the solemn setting apart of a person to some public church office.
- Sess. 132. Res. Num. viii. 10, 11, 14, 19, 22, shall be brought to prove it.
Ord. Acts vi. 3, 5, 6, shall be added to the former proof.
- Sess. 133. Res. Ordination is always to be continued in the church, proved, 1 Tim. v. 21, 22; Tit. i. 5.
- Sess. 134. Res. N. C. That the apostles did ordain, proved, Acts vi. 6; xiv. 23, the whole verse.
Res.
- Res. N. C. That the evangelists did ordain, Tit. i. 5; 1 Tim. v. 22.
Res. N. C. That preaching presbyters did ordain.
Sess. 135. Proved, 1 Tim. iv. 14.
- Sess. 179. That no man ought to take upon him the office of a minister of the word with[out] a lawful calling.
Ord. John iii. 27,
Res. Rom. x. 14, 15, } shall be brought to prove "That no
Res. Jer. xiv. 14, } man," &c.
Res. Heb. v. 4, }
- Sess. 181. That it is agreeable to the word of God, and very expedient, that such as are to be ordained ministers be designed to some particular church, or other ministerial charge.
Res.
- Sess. 182. Proved Acts xiv. 23; Tit. i. 5; Acts xx. 17, 28.
- Sess. 183. Ord. 1. That he be duly qualified, both for life and ministerial abilities, according to the rules of the Apostle, 1 Tim. iii. 2-6; Tit. i. 5-9.
Ord. 2. That he be examined and approved of them by whom he is to be ordained, 1 Tim. iii. 7, 10; v. 22.
Ord. 3. No man shall be ordained a minister for a particular congregation if they can show just cause of exception against him.
1 Tim. iii. 2, blameless, Tit. i. 7, shall be brought to prove it.
- Res. N. C. 4. That he be ordained by imposition of hands and prayer, with fasting, by those preaching presbyters to whom it doth belong. 1 Tim. v. 22; Acts xiv. 23; and xiii. 3. See the Acts of Presbytery.

Ordination for the present Ministry of the Church.

- Sess. 139. Res. That in extraordinary cases something extraordinary may be done, until a settled order can be had, yet keeping as near as possibly may be to the rule.
- Sess. 140. Res. 2 Chron. xxix. 34-36, shall be brought to prove it.
Res. 2 Chron. xxx. 2-5, shall be added to the former proof.
- Sess. 141. That there is at this time an extraordinary occasion

[1644.] for [a] way of ordination for the present supply of
 Res. ministers.
 Sess. 142. That preaching presbyters may ordain ministers.
 Res. N. C.

PRESBYTERY.

Sess. 145.
 Res. N. C.
 Res.
 Res.
 Res.

The Scripture doth hold out a presbytery in a church.
 Proved, 1 Tim. iv. 14; Acts xv. 2, 4, 6.

A presbytery consisteth of ministers of the word, and such other public officers as have been already voted to have a share in the government of the church.

That the Scripture holds forth that many particular congregations may be under one presbyterial government.

Proved, First, by instance of the church of Jerusalem, in two branches:

- | | | | | |
|---|--|---|--|-----------------------------------|
| { | 1. The church of Jerusalem consisted of more congregations than one, proved, | | | |
| | { | { | 1. By the multitude of | 1. Believers, } before } the dis- |
| | | | 2. Teachers, } | after } persion. |
| | 2. Variety of languages. | | | |
| { | 2. They were under one presbyterial government, because, | | | |
| | { | { | 1. Called one church | 1. Believers, } before } the dis- |
| | | | 2. The elders of that church mentioned | 2. Teachers, } |

1st Branch.

Sess. 160.
 Res.

The members (numbers) of believers mentioned in Acts i. 15; ii. 42; iv. 4; v. 14; vi. 1, 7, belonged to the church of Jerusalem as members of that church.

Sess. 161.
 Res.

The members (numbers) of believers in the church of Jerusalem were more than could ordinarily meet in one place, with (at) one time, for the performance of all the acts of worship and government.

Sess. 163.
 Res.

The many apostles and other teachers in the church of Jerusalem shall be added to prove, That the church in Jerusalem consisted of more congregations than one; for if there were but one congregation, then each apostle preached but seldom, which will not stand with Acts vi. 2, They would not leave the word, &c.

Res.

Acts ii. 42, 46, compared together, shall be added to prove that there were more congregations than one in the church of Jerusalem.

Sess. 164.
 Res.

The diversity of languages among the believers, Acts ii. and vi. chapters shall be added to prove that there were more congregations than one in the church of Jerusalem.

- [1644.]
Sess. 166.
Res. These words, Acts viii. 1, *They were all scattered abroad except the apostles*, doth not imply such a scattering as that there might not remain more congregations than one in the church of Jerusalem, after the dispersion in the church of Jerusalem.
- Sess. 167.
Res. Acts ix. 31, shall be brought to prove the multitude of believers after the dispersion.
Res. Acts xii. 24, shall be added to prove a further addition of believers to the church of Jerusalem after the dispersion.
Res. Acts xxi. 20, shall be added to the former proof.
- Sess. 165. 2d Branch.
- Res. Acts viii. 1,
Res. Acts ii. ult. comp. } proves that the several congregations in Jerusalem were but
with chap. v. 11, } one church.
- Sess. 168.
Res. Acts xii. 5; xv. 4, shall be added, to prove that the several congregations in Jerusalem, after the dispersion, were but one church.
Res. The elders of the church of Jerusalem are mentioned Acts xi. ult.; xv. 4, 6, 22; and xxi. 17, 18.
- Sess. 171. That the apostles did the ordinary acts of presbyters, as presbyters in the church of Jerusalem; and this shall be brought to prove that there was a presbyterial government in the church of Jerusalem before the dispersion.
- Sess. 174.
Res. The several congregations in Jerusalem being but one church, and the elders of that church being mentioned as meeting together for acts of government, do prove that those several congregations were under one presbyterial government.
Res. Acts xi. ult., and xxi. 17, 18, and the verses following, shall be brought to prove that clause in the proposition, "Elders meeting together for acts of government."
- Sess. 175.
Res. Acts xv. 4, 6, 22, shall be brought to prove that clause in the former proposition, "Elders meeting together for acts of government."
Res. That the instance of the church of Jerusalem shall be brought to prove that the Scripture holds forth that many particular congregations may be under one presbyterial government.

ACTS OF PRESBYTERY.

- Sess. 184.
Res. Ordination is the act of a presbytery, 1 Tim. iv. 14.
Sess. 186.
Res. The power of ordering the whole act of ordination is in the whole presbytery.

lxxvi VOTES IN THE WESTMINSTER ASSEMBLY.

[1644.]
Res.

The preaching presbyters orderly associated, either in cities or in neighbouring villages, are those to whom the imposition of hands doth appertain, for those congregations within their bounds respectively.

Sic subscrib.

HENRY ROBROUGH, Scribe.
ADONIRAM BYFIELD, Scribe.

[Indorsed
by
Wodrow.]

Copied from an original copy, signed as above, among
Mr. Gillespie's papers. R. W.

THE FORM OF PRESBYTERIAL CHURCH GOVERNMENT

AGREED UPON BY THE ASSEMBLY OF DIVINES AT
WESTMINSTER; EXAMINED AND APPROVED,
ANNO 1645, BY THE GENERAL ASSEMBLY
OF THE CHURCH OF SCOTLAND, ETC.

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THE PREFACE.

Jesus Christ, upon whose shoulders the government is, whose name is called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace,* of the increase of whose government and peace there shall be no end, who sits upon the throne of David,

* Isa. ix. 6.

and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth even forever, having all power given unto him even in heaven and in earth by the Father, who raised him from the dead and set him at his own right hand, far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all; he being ascended up far above all heavens, that he might fill all things, received gifts for his Church, and gave offices necessary for the edification of his Church and perfecting of his saints.

Of the Church.

There is one general Church visible held forth in the New Testament, 1 Cor. xii. 12, 13, 28, together with the rest of the chapter.

The ministry, oracles, and ordinances of the New Testament, given by Jesus Christ to the general Church visible for the gathering and perfecting of it in this life, until his second coming, 1 Cor. xii. 28; Eph. iv. 4, 5, compared with ver. 10–16 of the same chapter.

Particular visible Churches, members of the general Church, are also held forth in the New Testament, Gal. i. 21, 22; Rev. i. 4, 20, and Rev. ii. 1. Particular Churches, in the primitive times, were made up of visible saints,—viz.: of such as, being of age, professed faith in Christ, and obedience unto Christ, according to the rules of faith and life taught by Christ and his apostles; and of their children, Acts ii. 38, 41, and ver. last, compared with v. 14; 1 Cor. i. 2, compared with 2 Cor. ix. 13; Acts ii. 39; 1 Cor. vii. 14; Rom. ix. 16, and so forward; Mark x. 14 compared with Matt. xix. 13, 14; Luke xviii. 15, 16.*

* Matt. xxviii. 18–20; Eph. i. 20–22, compared with iv. 8–11, and Psalm lxviii. 18.

Of the Officers of the Church.

The officers which Christ hath appointed for the edification of his Church and the perfecting of the saints, are,

Some extraordinary, as apostles, evangelists, and prophets, which are ceased.

Others ordinary and perpetual, as pastors, teachers, and other Church governors and deacons.

Pastors.

The pastor is an ordinary and perpetual officer in the Church: Jer. iii. 15-17; prophesying of the time of the gospel, 1 Pet. v. 2-4; Eph. iv. 11-13.

First, it belongs to his office

To pray for and with his flock, as the mouth of the people unto God, Acts vi. 2-4; Acts xx. 36; where preaching and prayer are joined as several parts of the same office, James v. 15. The office of the elder, that is, the pastor, is to pray for the sick, even in private, to which a blessing is especially promised; much more, therefore, ought he to perform this in the public execution of his office, as a part thereof, 1 Cor. xiv. 15, 16.

To read the Scriptures publicly; for the proof of which,

1. That the priests and Levites in the Jewish Church were trusted with the public reading of the word, as is proved Deut. xxxi. 9-11; Neh. viii. 1, 2, 13.

2. That the ministers of the gospel have as ample a charge and commission to dispense the word, as well as other ordinances, as the priests and Levites had under the law, proved Isa. lxvi. 21, and Matt. xxiii. 34, where our Saviour entitleth the officers of the New Testament, whom he will send forth by the same names as the teachers of the old.

Which propositions prove that therefore (the duty being of a moral nature) it followeth by just conse-

quence that the public reading of the Scriptures belongeth to the pastor's office.

To feed the flock by preaching of the word, according to which he is to teach, convince, reprove, exhort, and comfort. 1 Tim. iii. 2; 2 Tim. iii. 16, 17; Tit. i. 9.

To catechize, which is a plain laying down the first principles of the oracles of God, Heb. v. 12, or of the doctrine of Christ, and is a part of preaching.

To dispense other Divine mysteries, 1 Cor. iv. 1, 2.

To administer the sacraments, Matt. xxviii. 19, 20; Mark xvi. 15, 16; 1 Cor. xi. 23-25, compared with x. 16.

To bless the people from God, Num. vi. 23-26, compared with Rev. xiv. 5, (where the same blessings, and persons from whom they come, are expressly mentioned;) Isa. lxvi. 21, where, under the names of priests and Levites to be continued under the gospel, are meant evangelical pastors, who, therefore, are by office to bless the people, Deut. x. 8; 2 Cor. xiii. 14; Eph. i. 2.

To take care of the poor, Acts xi. 30, iv. 34-37, vi. 2-4; 1 Cor. xvi. 1-4; Gal. ii. 9, 10.

And he hath also a ruling power over the flock as a pastor, 1 Tim. v. 17; Acts xx. 17, 28; 1 Thess. v. 12; Heb. xiii. 7, 17.

Teacher or Doctor.

The Scripture doth hold out the name and title of teacher as well as of pastor, 1 Cor. xii. 28; Eph. iv. 11.

Who is also a minister of the word as well as the pastor, and hath power of administration of the sacraments.

The Lord having given different gifts and divers exercises according to these gifts, in the ministry of the word, Rom. xii. 6-8; 1 Cor. xii. 1, 4-7, though these different gifts may meet in, and accordingly be exercised by, one and the same minister, 1 Cor. xiv. 3; 2 Tim. iv. 2; Tit. i. 9; yet, where be several ministers in the same congregation, they may be designed to several employ-

ments, according to the different gifts in which each of them doth most excel, Rom. xii. 6-8; 1 Pet. iv. 10, 11. And he that doth more excel in exposition of Scriptures, in teaching sound doctrine, and in convincing gainsayers, than he doth in application, and is accordingly employed therein, may be called a teacher or doctor, (the places alleged by the notation of the word do prove the proposition;) nevertheless, where is but one minister in a particular congregation, he is to perform, so far as he is able, the whole work of the ministry, as appeareth in 2 Tim. vi. 2; Tit. i. 9, before alleged, 1 Tim. vi. 2.

A teacher or doctor is of most excellent use in schools and universities; as of old in the schools of the prophets and at Jerusalem, where Gamaliel and others taught as doctors.

Other Church Governors.

As there were in the Jewish Church elders of the people joined with the priests and Levites in the government of the Church, (as appeareth in 1 Chron. xix. 8-10,) so Christ, who hath instituted a government and governors ecclesiastical in the Church, hath furnished some in his Church, besides the ministers of the word, with gifts for government and with commission to execute the same when called thereunto, who are to join with the minister in the government of the Church, Rom. xii. 7, 8; 1 Cor. xii. 28, which officers Reformed Churches commonly call elders.

Deacons.

The Scripture doth hold out deacons as distinct officers in the Church. Phil. i. 1; 1 Tim. iii. 8.

Whose office is perpetual. 1 Tim. iii. 8 to verse 15; Acts vi. 1-4. To whose office it belongs not to preach the word or administer the sacraments, but to take special care in distributing to the necessities of the poor. Acts vi. 1-4, and the verses following.

Of Particular Congregations.

It is lawful and expedient that there be fixed congregations, that is, a certain company of Christians to meet in one assembly ordinarily for public worship. When believers multiply to such a number that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed congregations, for the better administration of such ordinances as belong unto them, and the discharge of mutual duties. 1 Cor. xiv. 26: "Let all things be done unto edifying," and 33 and 40.

The ordinary way of dividing Christians into distinct congregations, and most expedient for edification, is by the respective bounds of their dwellings.

1st. Because they who dwell together, being bound to all kind of moral duties one to another, have the better opportunity thereby to discharge them; which moral tie is perpetual, for Christ came not to destroy the law, but to fulfil it. Deut. xv. 7, 11; Matt. xxii. 39, v. 17.

2dly. The communion of saints must be so ordered as may stand with the most convenient use of the ordinances and discharge of moral duties, without respect of persons. 1 Cor. xiv. 26: "Let all things be done unto edifying." Heb. x. 24, 25; James ii. 1, 2.

3dly. The pastor and people must so nearly cohabit together as that they may mutually perform their duties each to other with most conveniency.

In this company some must be set apart to bear office.

Of the Officers of a Particular Congregation.

For officers in a single congregation there ought to be one, at the least, both to labour in the word and doctrine and to rule. Prov. xxix. 18; 1 Tim. v. 17; Heb. xiii. 7.

It is also requisite that there should be others to join in government. 1 Cor. xii. 28.

And likewise it is requisite that there should be

others to take special care for the relief of the poor. Acts vi. 2, 3.

The number of each of which is to be proportioned according to the condition of the congregation.

These officers are to meet together at convenient and set times, for the well ordering the affairs of that congregation, each according to his office.

It is most expedient that, in these meetings, one whose office is to labour in the word and doctrine do moderate in their proceedings. 1 Tim. v. 17.

Of the Ordinances in a Particular Congregation.

The ordinances in a single congregation are, prayer, thanksgiving, and singing of psalms, (1 Tim. ii. 1; 1 Cor. xiv. 15, 16,) the word read, (although there follow no immediate explication of what is read,) the word expounded and applied, catechizing, the sacraments administered, collection made for the poor, dismissing the people with a blessing.

Of Church Government, and the several sorts of Assemblies for the same.

Christ hath instituted a government, and governors ecclesiastical in the Church; to that purpose the apostles did immediately receive the keys from the hand of Jesus Christ, and did use and exercise them in all the Churches of the world, and upon all occasions.

And Christ hath since continually furnished some in his Church with gifts of government, and with commission to execute the same when called thereunto.

It is lawful and agreeable to the word of God that the Church be governed by several sorts of assemblies, which are congregational, classical, and synodical.

Of the Power in Common of all these Assemblies.

It is lawful and agreeable to the word of God that the several assemblies before mentioned have power to

convene and call before them any person within their several bounds whom the ecclesiastical business which is before them doth concern; proved by Matt. xviii.

They have the power to hear and determine such causes and differences as do orderly come before them.

It is lawful and agreeable to the word of God that all the said assemblies have some power to dispense Church censures.

Of Congregational Assemblies, that is, the Meeting of the ruling Officers of a particular Congregation for the Government thereof.

The ruling officers of a particular congregation have power, authoritatively, to call before them any member of the congregation, as they shall see just occasion.

To inquire into the knowledge and spiritual estate of the several members of the congregation.

To admonish and rebuke.

Which three branches are proved by Heb. xiii. 17; 1 Thess. v. 12, 13; Ezek. xxxiv. 4.

Authoritative suspension from the Lord's Table of a person not yet cast out of the Church, is agreeable to the Scripture:

1st. Because the ordinance itself must not be profaned.

2dly. Because we are charged to withdraw from those that walk disorderly.

3dly. Because of the great sin and danger, both to him that comes unworthily, and also to the whole Church. Matt. vii. 6; 2 Thess. iii. 6, 14, 15; 1 Cor. xi. 27 to the end of the chapter, compared with Jude 23; 1 Tim. v. 22. And there was power and authority, under the Old Testament, to keep unclean persons from holy things. Lev. xiii. 5; Num. ix. 7; 2 Chron. xxiii. 19.

The like power and authority, by way of analogy, continues under the New Testament.

The ruling officers of a particular congregation have power authoritatively to suspend from the Lord's Table a person not yet cast out of the Church.

1st. Because those who have authority to judge of and admit such as are fit to receive the sacrament, have authority to keep back such as shall be found unworthy.

2dly. Because it is an ecclesiastical business of ordinary practice, belonging to that congregation.

When congregations are divided and fixed, they need all mutual help one from another, both in regard to their intrinsic weaknesses and mutual dependence, as also in regard of enemies from without.

Of Classical Assemblies.

The Scripture doth hold out a presbytery in the Church, both in the First Epistle to Timothy iv. 14, and in Acts xv. 2, 4, 6.

A presbytery consisteth of ministers of the word, and such other public officers as are agreeable to, and warranted by, the word of God, to be Church governors, to join with the ministers in the government of the Church, as appeareth Rom. xii. 7, 8; 1 Cor. xii. 28.

The Scripture doth hold forth that many particular congregations may be under one presbyterial government.

This proposition is proved by instances :

1. First. Of the Church of Jerusalem, which consisted of more congregations than one, and all these congregations were under one presbyterial government.

This appeareth thus :

1. First. The Church of Jerusalem consisted of more congregations than one, as is manifest,

1st. By the multitude of believers mentioned in divers places, both before the dispersion of the believers there by the persecution (mentioned in the Acts of the Apostles, chap. viii. ; in the beginning thereof, witness chap. i. verse 11, ii. 41, 46, 47, iv. 4, v. 14, and vi. of the same book of the Acts, verses 1 and 7,) and also after the dispersion, ix. 31, xii. 24, and xxi. 20, of the same book.

2dly. By the many apostles and other preachers in the Church of Jerusalem, and if there were but one congregation there then each apostle preached but seldom, which will not consist with chap. vi. verse 2 of the same book of the Acts of the Apostles.

3dly. The diversity of languages among the believers, mentioned both in the second and sixth chapters of the Acts, doth argue more congregations than one in that Church.

2. Secondly. All those congregations were under one presbyterial government; because, 1st, they were one Church, Acts viii. 1, ii. 47, compared with v. 11, xii. 5, and xv. 4, of the same book.

2dly. The elders of the Church are mentioned, Acts xi. 30, xv. 4, 6, 22, and xxi. 17, 18, of the same book.

3dly. The apostles did the ordinary acts of presbyters, as presbyters in that kirk; which proveth a presbyterial church before the dispersion. Acts vi.

4thly. The several congregations in Jerusalem being one church, the elders of that church are mentioned as meeting together for acts of government, (Acts xi. 30, xv. 4, 6, 22, and xxi. 17, 18, and so forward,) which proves that those several congregations were under one presbyterial government.

And whether these congregations were fixed or not fixed in regard of officers or members, it is all one as to the truth of the proposition.

Nor doth there appear any material difference betwixt the several congregations in Jerusalem and the many congregations now in the ordinary condition of the Church as to the point of fixedness required of officers or members.

3. Thirdly. Therefore the Scripture doth hold forth that many congregations may be under one presbyterial government.

II. Secondly. By the instance of the Church of Ephesus; for,

1. That there were more congregations than one in the Church of Ephesus appears by Acts xx. 31, where

is mention of Paul's continuance at Ephesus in preaching for the space of three years; and Acts xix. 18-20, where the special effect of the word is mentioned; and verses 10 and 17 of the same chapter, where is a distinction of Jews and Greeks; and 1 Cor. xvi. 8, 9, where is a reason of Paul's stay at Ephesus until Pentecost; and verse 19, where is mention of a particular church in the house of Aquilla and Priscilla, then at Ephesus, as appears Acts xviii. 19, 24, 26,—all which, laid together, doth prove that the multitude of believers did make more congregations than one in the Church of Ephesus.

2. That there were many elders over these many congregations, as one flock, appeareth Acts xx. 17, 25, 28, 30, 36, 37.

3. That these many congregations were one church, and that they were under one presbyterial government, appeareth Rev. ii., the first six verses, joined with Acts xx. 17, 18.

Of Synodical Assemblies.

The Scripture doth hold out another sort of assemblies for the government of the Church besides classical and congregational, all which we call synodical. (Acts xv.) Pastors and teachers and other church governors (as also other fit persons, when it shall be deemed expedient) are members of those assemblies which we call synodical where they have a lawful calling thereunto.

Synodical assemblies may lawfully be of several sorts, as provincial, national, and oecumenical.

It is lawful and agreeable to the word of God that there be a subordination of congregational, classical, provincial, and national assemblies, for the government of the Church.

OF THE ORDINATION OF MINISTERS.

Under the head of ordination of ministers is to be considered either the doctrine of ordination or the power of it.

Touching the Doctrine of Ordination.

No man ought to take upon him the office of a minister of the word without a lawful calling. John iii. 27; Rom. x. 14, 15; Jer. xiv. 14; Heb. v. 4.

Ordination is always to be continued in the Church. Tit. i. 5; 1 Tim. v. 21, 22.

Ordination is the solemn setting apart of a person to some public church-office. Num. viii. 10, 11, 14, 19, 22; Acts vi. 3, 5, 6.

Every minister of the word is to be ordained by imposition of hands and prayer, with fasting, by those preaching presbyters to whom it doth belong. 1 Tim. v. 12; Acts iv. 23, and xiii. 3.

It is agreeable to the word of God, and very expedient, that such as are to be ordained ministers be designed to some particular church, or other ministerial charge. Acts xiv. 23; Tit. i. 5; Acts xx. 17, 28.

He that is to be ordained minister must be duly qualified, both for life and ministerial abilities, according to the rules of the apostle. 1 Tim. iii. 2-6; Tit. i. 5-9.

He is to be examined and approved by those by whom he is to be ordained. 1 Tim. iii. 7, 10, and v. 22.

No man is to be ordained a minister for a particular congregation if they of that congregation can show just cause of exception against him. 1 Tim. iii. 2; Tit. i. 7.

Touching the Power of Ordination.

Ordination is the act of a presbytery. (1 Tim. iv. 14.) The power of ordering the whole work of ordination is in the whole presbytery, which, when it is over more congregations than one, whether those congregations be fixed or not fixed in regard of officers or members, it is indifferent as to the point of ordination. 1 Tim. iv. 14.

It is very requisite that no single congregation that

can conveniently associate do assume to itself all and sole power in ordination.

1. Because there is no example in Scripture that any single congregation, which might conveniently associate, did assume to itself all and sole power in ordination; neither is there any rule which may warrant such a practice.

2. Because there is in Scripture example of an ordination in a presbytery over divers congregations: as in the Church of Jerusalem, where were many congregations, these many congregations were under one presbytery, and this presbytery did ordain.

The preaching presbyters orderly associated, either in cities or neighbouring villages, are those to whom the imposition of hands doth appertain for those congregations within their bounds respectively.

CONCERNING THE DOCTRINAL PART OF ORDINATION OF MINISTERS.

1. No man ought to take upon him the office of a minister of the word without a lawful calling. John iii. 27; Rom. x. 14, 15; Jer. xiv. 14; Heb. v. 4.

2. Ordination is always to be continued in the Church. Tit. i. 5; 1 Tim. v. 21, 22.

3. Ordination is the solemn setting apart of a person to some public church-office. Num. viii. 10, 11, 14, 19, 22; Acts vi. 3, 5, 6.

4. Every minister of the word is to be ordained by imposition of hands and prayer, with fasting, by those preaching presbyters to whom it doth belong. 1 Tim. v. 22; Acts xiv. 23, xiii. 3.

5. The power of ordering the whole work of ordination is in the whole presbytery, which, when it is over more congregations than one, whether those congregations be fixed or not fixed in regard of officers or members, it is indifferent as to the point of ordination. 1 Tim. iv. 14.

6. It is agreeable to the word, and very expedient,

that such as are to be ordained ministers be designed to some particular church, or other ministerial charge. Acts xiv. 23; Tit. i. 5; Acts xx. 17, 28.

7. He that is to be ordained minister must be duly qualified, both for life and ministerial abilities, according to the rules of the apostle. 1 Tim. iii. 2-6; Tit. i. 5-9.

8. He is to be examined and approved of by those by whom he is to be ordained. 1 Tim. iii. 7, 10, v. 22.

9. No man is to be ordained a minister for a particular congregation if they of that congregation can show just cause of exception against him. 1 Tim. iii. 2; Tit. i. 7.

10. Preaching presbyters orderly associated, either in cities or neighbouring villages, are those to whom the imposition of hands do appertain for those congregations within their bounds respectively. 1 Tim. iv. 14.

11. In extraordinary cases something extraordinary may be done until a settled order may be had, yet keeping as near as possible may be to the rule. 2 Chron. xxix. 34-36, xxx. 2-5.

12. There is at this time (as we humbly conceive) an extraordinary occasion for a way of ordination for the present supply of ministers.

The Directory for the Ordination of Ministers.

It being manifest by the word of God that no man ought to take upon him the office of a minister of the gospel until he be lawfully called and ordained thereunto, and that the work of ordination is to be performed with all due care, wisdom, gravity, and solemnity, we humbly tender these directions as requisite to be observed.

1. He that is to be ordained, being either nominated by the people or otherwise commended to the presbytery for any place, must address himself to the presbytery, and bring with him a testimonial of his taking the Covenant of the three kingdoms; of his diligence and

proficiency in his studies; what degrees he hath taken in the university, and what hath been the time of his abode there; and, withal, of his age, which is to be twenty-four years; but especially of his life and conversation.

2. Which being considered by the presbytery, they are to proceed to inquire touching the grace of God in him, and whether he be of such holiness of life as is requisite in a minister of the gospel; and to examine him touching his learning and sufficiency, and touching the evidences of his calling to the holy ministry, and, in particular, his fair and direct calling to that place.

THE RULES FOR EXAMINATION ARE THESE.

1. That the party examined be dealt, withal, in a brotherly way, with mildness of spirit, and with special respect to the gravity, modesty, and quality of every one.

2. He shall be examined touching his skill in the original tongues, and his trial to be made by reading the Hebrew and Greek Testaments, and rendering some portion of some into Latin; and if he be defective in them, inquiry shall be made more strictly after his other learning, and whether he hath skill in logic and philosophy.

3. What authors in divinity he hath read and is best acquainted with. And trial shall be made in his knowledge of the grounds of religion, and of his ability to defend the orthodox doctrine contained in them against all unsound and erroneous opinions, especially those of the present age; of his skill in the sense and meaning of such places of Scripture as shall be proposed unto him in cases of conscience, and in the chronology of the Scripture, and the ecclesiastical history.

4. If he hath not before preached in public, with approbation of such as are able to judge, he shall, at a competent time assigned him, expound before the presbytery such a place of Scripture as shall be given him.

5. He shall, also, within a competent time, frame a discourse in Latin upon such a commonplace or controversy in divinity as shall be assigned him, and exhibit to the presbytery such theses as express the sum thereof, and maintain a dispute upon them.

6. He shall preach before the people, the presbytery, or some of the ministry of the word appointed by them, being present.

7. The proportion of his gifts, in relation to the place unto which he is called, shall be considered.

8. Besides the trial of his gifts in preaching, he shall undergo an examination in the premises two several days, and more, if the presbytery shall judge it necessary.

9. And as for him that hath formerly been ordained a minister and is to be removed to another charge, he shall bring a testimonial of his ordination and of his abilities and conversation, whereupon his fitness for that place shall be tried by his preaching there (if it shall be judged necessary) by a farther examination of him.

3. In which he being approved, he is to be sent to the church where he is to serve, there to preach three several days, and to converse with the people, that they may have trial of his gifts for their edification, and may have time and occasion to inquire into, and the better to know, his life and conversation.

4. In the last of these three days appointed for the trial of his gifts in preaching, there shall be sent from the presbytery to the congregation a public intimation in writing, which shall be publicly read before the people, and after affixed to the church door, to signify that, such a day, a competent number of the members of that congregation, nominated by themselves, shall appear before the presbytery to give their consent and approbation to such a man to be their minister, or otherwise to put in, with all Christian discretion and meekness, what exceptions they have against him; and if, upon the day appointed, there be no just exception

against him, but the people give their consent, then the presbytery shall proceed to ordination.

5. Upon the day appointed for ordination, which is to be performed in that church where he that is to be ordained is to serve, a solemn fast shall be kept by the congregation, that they may the more earnestly join in prayer for a blessing upon the ordinance of Christ and the labours of his servant for their good. The presbytery shall come to the place, or, at least, three or four ministers of the word shall be sent thither from the presbytery, of which one, appointed by the presbytery, shall preach to the people concerning the office and duty of ministers of Christ, and how the people ought to receive them for their work's sake.

6. After the sermon, the minister who hath preached shall, in the face of the congregation, demand of him who is now to be ordained concerning his faith in Christ Jesus and his persuasion of the truth of the Reformed religion according to the Scripture; his sincere intentions and ends in desiring to enter into this calling; his diligence in prayer, reading, meditation, preaching, ministering the sacraments, discipline, and doing all ministerial duties towards his charge; his zeal and faithfulness in maintaining the truth of the gospel and unity of the Church against error and schism; his care that himself and his family may be unblamable, and examples to the flock; his willingness and humility, in meekness of spirit, to submit unto the admonitions of his brethren and discipline of the Church; and his resolution to continue in his duty against all trouble and persecution.

7. In all which having declared himself, professed his willingness, and promised his endeavours, by the help of God, the minister likewise shall demand of the people concerning their willingness to receive and acknowledge him as the minister of Christ, and to obey and submit unto him, as having rule over them in the Lord, and to maintain, encourage, and assist him in all parts of his office.

8. Which being mutually promised by the people, the presbytery, or the ministers sent from them for ordination, shall solemnly set him apart to the office and work of the ministry by laying their hands on him, which is to be accompanied with a short prayer or blessing to this effect :—

“Thankfully acknowledging the great mercy of God in sending Jesus Christ for the redemption of his people, and for his ascension to the right hand of God the Father, and thence pouring out his Spirit and giving gifts to men, apostles, evangelists, prophets, pastors, and teachers, for the gathering and building up of his Church, and for fitting and inclining this man to this great work;* to entreat him to fit him with his Holy Spirit to give him (who in his name we thus set apart to this holy service) to fulfil the work of his ministry in all things, that he may both save himself and his people committed to his charge.”

9. This, or the like form of prayer and blessing being ended, let the minister who preached briefly exhort him to consider of the greatness of his office and work, the danger of negligence both to himself and his people, the blessing which will accompany his faithfulness in this life and that to come; and, withal, exhort the people to carry themselves to him as to their minister in the Lord, according to their solemn promise made before; and so by prayer commending both him and his flock to the grace of God, after singing of a psalm, let the assembly be dismissed with a blessing.

10. If a minister be designed to a congregation who hath been formerly ordained presbyter, according to the form or ordination which hath been in the Church of England, which we hold for substance to be valid, and not to be disclaimed by any who have received it, then, there being a cautious proceeding in matters of examination, let him be admitted without any new ordination.

11. And in case any person already ordained minister

* Here let them impose hands on his head.

in Scotland or in any other Reformed Church, be designed to another congregation in England, he is to bring from that Church to the presbytery here, within which that congregation is, a sufficient testimonial of his ordination, of his life and conversation while he lived with them, and of the causes of his removal; and to undergo such a trial of his fitness and sufficiency, and to have the same course held with him in other particulars as is set down in the rule immediately going before, touching examination and admission.

12. That records be carefully kept in the several presbyteries of the names of the persons ordained, with their testimonials, the time and place of their ordination, of the presbyters who did impose hands upon them, and of the charge to which they are appointed.

13. That no money or gift of what kind soever shall be received from the person to be ordained, or from any on his behalf, for ordination, or aught else belonging to it, by any of the presbytery, or any appertaining to any of them, upon what pretence soever.

Thus far of Ordinary Rules and Course of Ordination in the Ordinary Way; that which concerns the Extraordinary Way, requisite to be now practised, followeth.

1. In these present exigencies, while we cannot have any presbyteries formed up to their whole power and work, and that many ministers are to be ordained for the service of the armies and navy and to many congregations where there is no minister at all, and where, by reason of the public troubles, the people cannot either themselves inquire and find out one who may be a faithful minister for them, or have any with safety sent unto them for such a solemn trial as was before mentioned in the ordinary rules, especially when there can be no presbytery near unto them to whom they may address themselves, or which may come or send to them a fit man to be ordained in that congregation and for

that people; and yet, notwithstanding, it is requisite that ministers be ordained for them by some who, being set apart themselves for the work of the ministry, have power to join in the setting apart others who are found fit and worthy. In those cases, until by God's blessing the aforesaid difficulties may be in some good measure removed, let some godly minister in or about the city of London be designed by public authority, who, being associated, may ordain ministers for the city and the vicinity, keeping as near to the ordinary rules forementioned as possibly they may; and let this association be for no other intent or purpose but only for the work of ordination.

2. Let the like association be made by the same authority in great towns, and the neighbouring parishes in the several counties, which are at the present quiet and undisturbed, to do the like for the parts adjacent.

3. Let such as are chosen or appointed for the service of the armies or navy be ordained as aforesaid by the associated ministers of London, or some others in the country.

4. Let them do the like when any man shall duly and lawfully be recommended to them for the ministry of any congregation who cannot enjoy liberty to have a trial of his parts and abilities, and desire the help of such ministers so associated for the better furnishing of them with such a person as by them shall be judged fit for the service of that church and people.

THE END.

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